



In the name of Allah: the Compassionate, the Merciful

سورة ص

SUAD

Name

The Surah takes its name from the alphabetic letter *Suad* with which it begins.

Period of Revelation

As will be explained below, according to some traditions this Surah was sent down in the period when the Holy Prophet had started calling the people openly to Islam in Makkah, and this had caused great alarm among the chiefs of the Quraish. If this be true, its period of revelation would be about the 4th year of the Prophethood. According to some other traditions, it was sent down after Hadrat Umar's embracing Islam, and this happened, as is well known, after the migration to Habash. Another chain of the traditions shows that the event which occasioned the revelation of this Surah took place during the last illness of Abu Talib. If this be correct, the period of its revelation would be the 10th or 11th year of the Prophethood.

Historical Background

Here is a resume of the traditions related by Imam Ahmad, Nasa'i, Tirmidhi, Ibn Jarir, Ibn Abi Shaibah, Ibn Abu Hatim, Muhammad bin Ishaq and others:

When Abu Talib fell ill, and the Quraish chiefs knew that his end was near, they held consultations and decided to approach the old chief with the request that he should solve the dispute between them and his nephew. For they feared that if Abu Talib died and then they subjected Muhammad (upon whom be Allah's peace) to a harsh treatment, after his death, the Arabs would taunt them, saying, "They were afraid of the old chief as long as he lived now that he is dead they have started maltreating his nephew." At least 25 of the Quraish chiefs including Abu Jahl, Abu Sufyan, Umayyah bin Khalaf, As bin Wa'il, Aswad bin al-Muttalib, 'Uqbah bin Abi Mu'ait, Utbah and Shaibah went to Abu Talib. First, they put before him their complaints against the Holy Prophet as usual, then said, "We have come to present before you a just request and it is this : let your nephew

leave us to our religion, and we shall leave him to his. He may worship whomever he may please: we shall not stand in his way in this matter; but he should not condemn our gods, and should not try to force us to give them up. Please tell him to make terms with us on this condition". Abu Talib called the Holy Prophet and said, "Dear nephew, these people of your tribe have come to me with a request. They want you to agree with them on a just matter so as to put an end to your dispute with them." Then he told him about the request of the chiefs of the Quraish. The Holy Prophet replied, "Dear uncle: I shall request them to agree upon a thing which, if they accept, will enable them to conquer the whole of Arabia and subject the non-Arab world to their domination. "Hearing this the people were first confounded; they did not know how they should turn down such a proposal. Then, after they had considered the matter, they replied: "You speak of one word: we are prepared to repeat ten others like it, but please tell us what it is." The Holy Prophet said: *La ilaha ill-Allah*. At this they got up all together and left the place saying what Allah has narrated in the initial part of this Surah.

Ibn Sa'd in his *Tabaqat* has related this event just as cited above, but, according to him, this did not happen during Abu Talib's last illness but at the time when the Holy Prophet had started preaching Islam openly, and the news of the conversion of one person or the other was being heard almost daily in Makkah. In those days the Quraish chiefs had led several deputations to Abu Talib and had asked him to stop Muhammad (upon whom be Allah's peace and blessings) from preaching his message, and it was with one of those deputations that this conversation had taken place.

Zamakhshari, Razi, Nisaburi and some other commentators say that this deputation went to Abu Talib at the time then the chiefs of the Quraish had been upset at Hadrat Umar's embracing Islam; but no reference to its basis is available in any book of the traditions, nor have these commentators cited the source of their this information. However, if it be true, it is understandable. For the unbelieving Quraish had already been bewildered to see that the person who had arisen from among themselves with the message of Islam had no parallel in the entire tribe as regarded nobility, purity of character, wisdom and seriousness. Moreover, his right hand man and chief supporter was a man like Abu Bakr, who was well known in and around Makkah as a gentle, righteous and brilliant man. Now when they might have seen that a brave and resolute man like Umar also had joined them, they must have felt that the danger was growing and becoming intolerable.

Subject Matter and Topics

The Surah begins with a review of the aforesaid meeting. Making the dialogue between the Holy Prophet and the disbelievers the basis, Allah says that the actual reason with those people for their denial is not any defect in the message of Islam but their own arrogance, jealousy and insistence on following the blind. They are not prepared to believe in a man from their own clan as a Prophet of God and follow him. They want to persist in the ideas of ignorance which they have found their ancestors following. And when a person exposes their this ignorance and presents the truth before them, they are alarmed and regard it as an oddity, rather as a novel and impossible thing. For them the concept of Tauhid and the Hereafter is not only an unacceptable creed but also a concept which only deserves to be ridiculed and mocked.

Then, Allah, both in the initial part of the Surah and in its last sentences, has precisely warned the disbelievers, as if to say, "The man whom you are ridiculing today and whose guidance you reject will soon overpower you, and the time is not far when in this very city of Makkah, where you are persecuting him, he will overwhelm you completely."

Then describing nine of the Prophets, one after the other, with greater details of the story of the Prophets David and Solomon; Allah has emphasized the point that His Law of Justice is impartial and objective, that only the right attitude of man is acceptable to Him, that He calls to account and punishes every wrongdoer who. ever he be, and that He likes only those people who do not persist in wrongdoing but repent as soon as they are warned of it, and pass their life in the world keeping in mind their accountability in the Hereafter.

After this, the final end that the obedient servants and the disobedient people will meet in the Hereafter, has been depicted, and two things have been especially impressed on the disbelievers:(1) That the leaders and guides whom the ignorant people are following blindly in the world, on the way of deviation, will have reached Hell even before their followers in the Hereafter, and the two groups will be cursing each other there; and (2) that the disbelievers will be amazed to see that there is no trace whatever in Hell of the believers whom they used to regard as contemptible in the world and will themselves be involved in its torment.

In conclusion, mention has been made of the story of Adam and *Iblis* (Satan), which is meant to tell the disbelieving Quraish that the same arrogance and vanity which was preventing them from bowing before Muhammad (upon whom be Allah's peace) had prevented *Iblis* also from bowing before Adam. *Iblis* felt jealous of the high rank God had given to Adam and became accursed when he disobeyed His Command. Likewise, "You, O people of Quraish, are feeling jealous of the high rank God has bestowed on Muhammad (upon whom be Allah's peace) and are not prepared to obey him whom God has appointed His messenger. Therefore, you will be doomed ultimately to the same fate as will be met by Satan."

ص ۱ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

reminding	الذِّكْرِ	Full of	ذِي	By the Quran	وَالْقُرْآنِ
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Translit	Ṣād Wa Al-Qur'āni Dhī Adh-Dhikri
AhmedAli	قرآن کی قسم ہے جو سراسر نصیحت ہے
Jalandhry	ص۔ قسم ہے اس قرآن کی جو نصیحت دینے والا ہے (کہ تم حق پر ہو)
YusufAli	Sad. by the Qur'an, full of Admonition: (this is the Truth).
M.Khan	Sād [These letters (Sād etc.) are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings]. By the Qur'ān full of reminding (explanation and honour for the one who believes in it).
Pickthal	Sad. By the renowned Qur'an,
Shakir	Suad, I swear by the Quran, full of admonition.

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

Disbelieve are	كَفَرُوا	Those who	الَّذِينَ	Nay	بَلِ
And opposition	وَشِقَاقٍ	False pride	عِزَّةٍ	In	فِي

Translit	Bali Al-Ladhīna Kafarū Fī `Izzatin Wa Shiqāqin
AhmedAli	بلکہ جو لوگ منکر ہیں وہ محض تکبر اور مخالفت میں پڑے ہیں
Jalandhry	مگر جو لوگ کافر ہیں وہ غرور اور مخالفت میں ہیں
YusufAli	But the Unbelievers (are steeped) in Self-glory and Separatism.
M.Khan	Nay, those who disbelieve are in false pride and opposition.
Pickthal	Nay, but those who disbelieve are in false pride and schism.
Shakir	Nay! those who disbelieve are in self-exaltation and opposition.

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَاتٍ حِينَ مَنَاصٍ ﴿٣﴾

Before them	مِنْ قَبْلِهِمْ	We have destroyed	أَهْلَكْنَا	How many	كَمْ
When there was no longer	وَلَاتٍ	And they cried out	فَنَادَوا	Generations	مِنْ قَرْنٍ
		For escape	مَنَاصٍ	Time	حِينَ

Translit	Kam 'Ahlaknā Min Qablihim Min Qarnin Fanādaw Walāta Hīna Manāṣin
AhmedAli	ہم نے ان سے پہلے کتنی قومیں ہلاک کر دی ہیں سو انہوں نے بڑی ہائے پکار کی اور وہ وقت خلاصی کا نہ تھا
Jalandhry	ہم نے ان سے پہلے بہت سی اُمتوں کو ہلاک کر دیا تو وہ (عذاب کے وقت) لگے فریاد کرنے اور وہ رہائی کا وقت نہیں تھا

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YusufAli	How many generations before them did We destroy? In the end they cried (for mercy) when there was no longer time for being saved!
M.Khan	How many a generation We have destroyed before them, And they cried out when there was no longer time for escape!
Pickthal	How many a generation We destroyed before them, and they cried out when it was no longer the time for escape!
Shakir	How many did We destroy before them of the generations, then they cried while the time of escaping had passed away.

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ ۖ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ﴿٤﴾

Has come to them	جَاءَهُمْ	That	أَنْ	And they wondered	وَعَجِبُوا
And said	وَقَالَ	From among themselves	مِنْهُمْ ۖ	A warner	مُنْذِرٌ
A sorcerer	سَاحِرٌ	This is	هَذَا	The disbelievers	الْكَافِرُونَ
				A liar	كَذَّابٌ

Translit	<i>Wa `Ajibū 'An Jā'ahum Mundhirun Minhum Wa Qāla Al-Kāfirūna Hādhā Sāhirun Kadhdhābun</i>
AhmedAli	اور انہوں نے تعجب کیا کہ ان کے پاس انہیں میں سے ڈرانے والا آیا اور منکروں نے کہا کہ یہ تو ایک بڑا جھوٹا جادوگر ہے
Jalandhry	اور انہوں نے تعجب کیا کہ ان کے پاس ان ہی میں سے ہدایت کرنے والا آیا اور کافر کہنے لگے کہ یہ تو جادوگر ہے جھوٹا
YusufAli	So they wonder that a Warner has come to them from among themselves! And the Unbelievers say "This is a sorcerer telling lies!
M.Khan	And they (Arab pagans) wonder that a warner (Prophet Muhammad SAW) has come to them from among themselves! And the disbelievers say: "This (Prophet Muhammad SAW) is a sorcerer, a liar.
Pickthal	And they marvel that a warner from among themselves hath come unto them, and the disbelievers say: This is a wizard, a charlatan.
Shakir	And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This IS an enchanter, a liar.

أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا ۖ إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ﴿٥﴾

Into god	إِلَهًا	All gods	الْآلِهَةَ	Has he made	أَجْعَلِ
This is	هَذَا	Verily	إِنَّ	One	وَاحِدًا ۖ
		A curious	عَجَابٌ	Thing	لَشَيْءٌ

Translit	<i>'Aja`ala Al-'Ālihata 'Ilahāan Wāhidāan 'Inna Hādhā Lashay'un `Ujābun</i>
AhmedAli	کیا اس نے کئی معبودوں کو صرف ایک معبود بنایا ہے بے شک یہ بڑی عجیب بات ہے
Jalandhry	کیا اس نے اتنے معبودوں کی جگہ ایک ہی معبود بنادیا۔ یہ تو بڑی عجیب بات ہے

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YusufAli	"Has he made the gods (all) into one God? Truly this is a wonderful thing!"
M.Khan	"Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!"
Pickthal	Maketh he the gods One God? Lo! that is an astounding thing.
Shakir	What! makes he the gods a single Allah? A strange thing is this, to be sure!

وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ ۖ إِنَّ هَذَا لَشَيْءٌ يُرَادُّ ﴿٦﴾

Among them	مِنْهُمْ	The leaders	الْمَلَأُ	And went about	وَأَنْطَلَقَ
And remain constant	وَاصْبِرُوا	Go on	امْشُوا	That	أَنْ
Verily	إِنَّ	Your gods	آلِهَتِكُمْ ۖ	To	عَلَى
Designed	يُرَادُّ	A thing	لَشَيْءٌ	This is	هَذَا

Translit	<i>Wa Anṭalaqa Al-Mala'u Minhum 'Ani Amshū Wa Aṣbirū `Alā 'Ālihatikum 'Inna Hādhā Lashay'un Yurādu</i>
AhmedAli	اور ان میں سے سردار یہ کہتے ہوئے چل پڑے کہ چلو اور اپنے معبودوں پر جسے رہو بے شک اس میں کچھ غرض ہے
Jalandhry	تو ان میں جو معزز تھے وہ چل کھڑے ہوئے (اور بولے) کہ چلو اور اپنے معبودوں (کی پوجا) پر قائم رہو۔ بے شک یہ ایسی بات ہے جس سے (تم پر شرف و فضیلت) مقصود ہے
YusufAli	And the leaders among them go away (impatiently), (saying) "Walk ye away, and remain constant to your gods! For this is truly a thing designed (against you)!"
M.Khan	And the leaders among them went about (saying): "Go on, and remain constant to your âliha (gods)! Verily, this is a thing designed (against you)!"
Pickthal	The chiefs among them go about, exhorting: Go and be staunch to your gods! Lo! this is a thing designed.
Shakir	And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after.

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ ﴿٧﴾

The like of this	بِهَذَا	We have heard	سَمِعْنَا	Not	مَا
Of later days	الْآخِرَةِ	The religion	الْمِلَّةِ	Among	فِي
But	إِلَّا	This is	هَذَا	Nothing	إِنْ
				An invention	اِخْتِلَافٌ

Translit	<i>Mā Sami`nā Bihadhā Fī Al-Millati Al-'Ākhirati 'In Hādhā 'Illā Akhtilāqun</i>
AhmedAli	ہم نے یہ بات اپنے پیچھے دین میں نہیں سنی یہ تو ایک بنائی ہوئی بات ہے
Jalandhry	یہ پیچھے مذہب میں ہم نے کبھی سنی ہی نہیں۔ یہ بالکل بنائی ہوئی بات ہے
YusufAli	"We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!"

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M.Khan	"We have not heard (the like) of this in the religion of these later days (i.e. christianity). This is nothing but an invention! (Tafsir Al-Qurtabi)
Pickthal	We have not heard of this in later religion. This is naught but an invention.
Shakir	We never heard of this in the former faith; this is nothing but a forgery:

أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۚ بَلْ لَمَّا يَذُوقُوا عَذَابِ ﴿٨﴾

The Reminder	الذِّكْرُ	To him	عَلَيْهِ	Has been sent down	أَنْزَلَ
Nay but	بَلْ	Among us	بَيْنِنَا ۚ	From	مِنْ
Doubt	شَكٍّ	In	فِي	They are	هُمْ
Nay but	بَلْ	My Reminder	ذِكْرِي ۚ	About	مِنْ
My Torment	عَذَابِ	They have tasted	يَذُوقُوا	Not	لَمَّا

Translit	'A'uunzila `Alayhi Adh-Dhikru Min Bayninā Bal Hum Fī Shakkīn Min Dhikrī Bal Lammā Yadhūqū `Adhābi
AhmedAli	کیا ہم میں سے اسی پر نصیحت اتاری گئی بلکہ انہیں تو میری نصیحت میں بھی شک ہے بلکہ انہوں نے میرا بھی عذاب بھی نہیں چکھا
Jalandhry	کیا ہم سب میں سے اسی پر نصیحت (کی کتاب) اُتری ہے؟ (نہیں) بلکہ یہ میری نصیحت کی کتاب سے شک میں ہیں۔ بلکہ انہوں نے ابھی میرے عذاب کا مزہ نہیں چکھا
YusufAli	"What! Has the Message been sent to him— (of all persons) among us?" But they are in doubt concerning My (own) Message! Nay, they have not yet tasted My Punishment!
M.Khan	"Has the Reminder been sent down to him (alone) from among us?" Nay! but they are in doubt about My Reminder (this Qur'ān)! Nay, but they have not tasted (My) Torment!
Pickthal	Hath the reminder been revealed unto him (alone) among us? Nay, but they are in doubt concerning My reminder; nay but they have not yet tasted My doom.
Shakir	Has the reminder been revealed to him from among us? Nay! they are in doubt as to My reminder. Nay! they have not yet tasted My chastisement!

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾

The treasures	خَزَائِنُ	Have they	عِنْدَهُمْ	Or	أَمْ
The All-Mighty	الْعَزِيزِ	Of your Lord	رَبِّكَ	Of the Mercy	رَحْمَةِ
				The Real Bestower	الْوَهَّابِ

Translit	'Am `Indahum Khazā'inu Rahmati Rabbika Al- `Azīzi Al-Wahhābi
AhmedAli	کیا ان کے پاس تیرے خدائے غالب فیاض کی رحمت کے خزانے ہیں

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Jalandhry	کیا ان کے پاس تمہارے پروردگار کی رحمت کے خزانے میں جو غالب اور بہت عطا کرنے والا ہے
YusufAli	Or have they the Treasures of the Mercy of thy Lord— the Exalted in Power, the Grantor of Bounties without measure?
M.Khan	Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?
Pickthal	Or are theirs the treasures of the mercy of thy Lord, the Mighty, the Bestower?
Shakir	Or is it that they have the treasures of the mercy of your Lord, the Mighty, the great Giver?

﴿10﴾ أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿10﴾

Am	لَهُمْ	Or	مُلْكُ	The domain
السَّمَاوَاتِ	وَالْأَرْضِ	Of the heavens	وَمَا	And what
بَيْنَهُمَا ۖ	فَلْيَرْتَقُوا	Is between them	فِي	With
الْأَسْبَابِ		means		

Translit	'Am Lahum Mulku As-Samāwāti Wa Al-'Arḍi Wa Mā Baynahumā Falyartaqū Fī Al-'Asbābi
AhmedAli	یا انہیں آسمانوں اور زمین کی حکومت اور جو کچھ ان کے درمیان ہے حاصل ہے تو سیر زہیاں لگا کر چڑھ جائیں
Jalandhry	یا آسمانوں اور زمین اور جو کچھ ان میں ہے ان (سب) پر ان ہی کی حکومت ہے۔ تو چاہیے کہ رسیاں تان کر (آسمانوں) پر چڑھ جائیں
YusufAli	Or have they the dominion of the heavens and the earth and all between? If so, let them mount up with the ropes and means (to reach that end)!
M.Khan	Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!
Pickthal	Or is the kingdom of the heavens and the earth and all that is between them theirs? Then let them ascend by ropes!
Shakir	Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend by any

﴿11﴾ جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿11﴾

Jund	مَّا هُنَالِكَ	They are there	مَهْزُومٌ	Defeated
مِنْ	الْأَحْزَابِ	The confederates		

Translit	Jundun Mā Hunālika Mahzūmun Mina Al-'Aḥzābi
AhmedAli	وہاں ان کے لشکر شکست پائیں گے
Jalandhry	یہاں شکست کھائے ہوئے گروہوں میں سے یہ بھی ایک لشکر ہے
YusufAli	But there— will be put to flight even a host of confederates.
M.Khan	(As they denied Allāh's Message) they will be a defeated host like the confederates of the old times (who were defeated).

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سورة ص

Pickthal	A defeated host are (all) the factions that are there.
Shakir	A host of deserters of the allies shall be here put to flight.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾

The people	قَوْمُ	Before them	قَبْلَهُمْ	Denied	كَذَّبَتْ
and Pharaoh	وَفِرْعَوْنُ	And Ad	وَعَادٌ	Of Noah	نُوحٍ
		stakes	الْأَوْتَادِ	The owner of	ذُو

Translit	Kadhhabat Qablahum Qawmu Nūhin Wa `Ādun Wa Fir`awnu Dhū Al-'Awtādi				
AhmedAli	ان سے پہلے قوم نوح اور عاد اور میمون والا فرعون				
Jalandhry	ان سے پہلے قوم نوح کی قوم اور عاد اور میمون والا فرعون (اور اس کی قوم کے لوگ) بھی جھٹلا چکے ہیں				
YusufAli	Before them (were many who) rejected messengers, the People of Noah, and `Ad, and Pharaoh, the Lord of Stakes.				
M.Khan	Before them (were many who) belied (Messengers),— the people of Nūh (Noah); and 'Ad; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),				
Pickthal	The folk of Noah before them denied (their messenger) and (so did the tribe of) A'ad, and Pharaoh firmly planted,				
Shakir	The people of Nuh and Ad, and Firon, the lord of spikes, rejected (messengers) before them.				

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ ۖ أُولَٰئِكَ الْأَحْزَابُ ﴿١٣﴾

Of Lot	لُوطٍ	And the people	وَقَوْمُ	And Thamud	وَتَمُودُ
Such were	أُولَٰئِكَ	Of the wood	الْأَيْكَةِ ۖ	And the dwellers	وَأَصْحَابُ
				The confederates	الْأَحْزَابُ

Translit	Wa Thamūdu Wa Qawmu Lūṭin Wa 'Aṣhābu Al-'Aykati 'Ulā'ika Al-'Aḥzābu				
AhmedAli	اور تمود اور لوط کی قوم اور بن والے بھی جھٹلا چکے ہیں یہی وہ لشکر ہیں				
Jalandhry	اور تمود اور لوط کی قوم اور بن کے رہنے والے بھی۔ یہی وہ گروہ ہیں				
YusufAli	And Thamud, and the People of Lut, and the Companions of the Wood;— such were the Confederates.				
M.Khan	And Thamūd, and the people of Lut (Lot), and the Dwellers of the wood; such were the confederates.				
Pickthal	And (the tribe of) Thamud, and the folk of Lot, and the dwellers in the wood: these were the factions.				
Shakir	And Samood and the people of Lut and the dwellers of the thicket; these were the parties.				

إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابُ ﴿١٤﴾

But	إِلَّا	Each of them	كُلٌّ	Not	إِنْ
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The Holy Quran

Sad

Sura # 38 – 88 Verses - Makkah

سورة ص

Therefore justified	فَحَقَّ	The Messengers	الرُّسُلَ	Denied	كَذَّبَ
				My Torment	عِقَابِ

Translit	'In Kullun 'Illā Kadhdhaba Ar-Rusula Fahaqqa 'Iqābi
AhmedAli	ان سب نے رسولوں کو جھٹلایا تھا پس میرا عذاب آموچا ہوا
Jalandhry	(ان) سب نے پیغمبروں کو جھٹلایا تو میرا عذاب (ان پر) آواقع ہوا
YusufAli	Not one (of them) but rejected the messengers, but My Punishment came justly and inevitably (on them).
M.Khan	Not one of them but belied the Messengers, therefore My Torment was justified,
Pickthal	Not one of them but did deny the messengers, therefor My doom was justified,
Shakir	There was none of them but called the messengers liars, so just was My retribution.

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿15﴾

These	هَؤُلَاءِ	Wait	يَنْظُرُ	And not	وَمَا
A single	وَاحِدَةً	Shout	صَيْحَةً	Only	إِلَّا
Of	مِنْ	It has	لَهَا	Not	مَا
				Pause of ending	فَوَاقٍ

Translit	Wa Mā Yanžuru Hā'uulā' 'Illā Ṣayḥatan Wāḥidatan Mā Lahā Min Fawāqin
AhmedAli	اور یہ ایک ہی چیخ کے منتظر ہیں جسے کچھ دیر نہیں لگے گی
Jalandhry	اور یہ لوگ تو صرف ایک زور کی آواز کا جس میں (شروع ہوئے بیچھے) کچھ وقفہ نہیں ہوگا، انتظار کرتے ہیں
YusufAli	These (to-day) only wait for a single mighty Blast, which (when it comes) will brook no delay.
M.Khan	And these only wait for a single Saihah [shout (i.e. the blowing of the Trumpet by the angel Isrâfil)] there will be no pause or ending thereto [till everything will perish except Allāh (the only God full of Majesty, Bounty and Honour)].
Pickthal	These wait for but one Shout, there will be no second thereto.
Shakir	Nor do these await aught but a single cry, there being no delay in it.

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنًا قَبْلَ يَوْمِ الْحِسَابِ ﴿16﴾

Hasten	عَجِّلْ	Our Lord	رَبَّنَا	And they say	وَقَالُوا
Before	قَبْلَ	Our account/reward	قِطْنًا	To us	لَنَا
		Of Reckoning	الْحِسَابِ	The Day	يَوْمِ

Translit	Wa Qālū Rabbanā 'Ajil Lanā Qiṭṭanā Qabla Yawmi Al-Ḥisābi
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Sura # 38 – 88 Verses - Makkah

سورة ص

AhmedAli	اور کہتے ہیں اے رب ہمارے! ہمارا حصہ ہمیں حساب کے دن سے پہلے ہی دے دے
Jalandhry	اور کہتے ہیں کہ اے ہمارے پروردگار ہم کو ہمارا حصہ حساب کے دن سے پہلے ہی دے دے
YusufAli	They say: "Our Lord! Hasten to us our sentence (even) before the Day of Account!"
M.Khan	They say: "Our Lord! Hasten to us Qittana (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!"
Pickthal	They say: Our Lord! Hasten on for us our fate before the Day of Reckoning.
Shakir	And they say: O our Lord! hasten on to us our portion before the day of reckoning.

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ ۖ إِنَّهُ أَوَّابٌ ﴿١٧﴾

What	مَا	On	عَلَىٰ	Be patient	اصْبِرْ
Our slave	عَبْدَنَا	And remember	وَادْكُرْ	They say	يَقُولُونَ
With power	الْأَيْدِ	Endued	ذَا	David	دَاوُودَ
		Ever oft-returning in repentance	أَوَّابٌ	Verily he was	إِنَّهُ

Translit	<i>Aṣbir `Alā Mā Yaqūlūna Wa Adhkur `Abdanā Dāwūda Dhā Al-'Aydi 'Innahu 'Awwābun</i>
AhmedAli	ان کی ان باتوں پر صبر کر اور ہمارے بندے داؤد کو یاد کرو جو بڑا طاقتور تھا بے شک وہ رجوع کرنے والا تھا
Jalandhry	(اے پیغمبر) یہ جو کچھ کہتے ہیں اس پر صبر کرو۔ اور ہمارے بندے داؤد کو یاد کرو جو صاحب قوت تھے (اور) بے شک وہ رجوع کرنے والے تھے
YusufAli	Have patience at what they say, and remember Our Servant David, the man of strength: for he ever turned (to Allah).
M.Khan	Be patient (O Muhammad SAW) of what they say, and remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allāh).
Pickthal	Bear with what they say, and remember Our bondman David, lord of might, Lo! he was ever turning in repentance (toward Allah).
Shakir	Bear patiently what they say, and remember Our servant Dawood, the possessor of power; surely he was frequent m returning (to Allah).

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

	الْجِبَالِ		سَخَّرْنَا		إِنَّا
In the evening	بِالْعِشِيِّ	Glorify Our praise	يُسَبِّحْنَ	With him	مَعَهُ
				And after sunrise	وَالْإِشْرَاقِ

Translit	<i>'Innā Sakhkharnā Al-Jibāla Ma`ahu Yusabbihna Bil-'Ashīyi Wa Al-'Ishrāqi</i>
AhmedAli	بے شک ہم نے پہاڑوں کو اس کے تابع کر دیا تھا کہ وہ شام اور صبح کو تسبیح کرتے تھے

Jalandhry	ہم نے پہاڑوں کو ان کے زیر فرمان کر دیا تھا کہ صبح و شام ان کے ساتھ (غنائے) پاک (کا) ذکر کرتے تھے
YusufAli	It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day.
M.Khan	Verily, We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashi (i.e. after the mid-day till sunset) and Ishrâq (i.e. after the sunrise till mid-day).
Pickthal	Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise,
Shakir	Surely We made the mountains to sing the glory (of Allah) in unison with him at the evening and the sunrise,

وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَهُ أَوَّابٌ ﴿19﴾

All	كُلٌّ	Assembled	مَحْشُورَةً ۖ	And the birds	وَالطَّيْرَ
		Did turn	أَوَّابٌ	With him	لَهُ

Translit	Wa Aṭ-Ṭayra Maḥshūratān Kullun Lahu 'Awwābun
AhmedAli	اور پرندوں کو بھی جو جمع ہو جاتے تھے ہر ایک اس کے تابع تھا
Jalandhry	اور پرندوں کو بھی کہ جمع رہتے تھے۔ سب ان کے فرمانبردار تھے
YusufAli	And the birds gathered (in assemblies): all with him did turn (to Allah).
M.Khan	And (so did) the birds assembled: all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allah's Praises along with him]. (Tafsir Al-Qurtubi)
Pickthal	And the birds assembled; all were turning unto Him.
Shakir	And the birds gathered together; all joined in singing with him.

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ ﴿20﴾

And gave him	وَأَتَيْنَاهُ	His kingdom	مُلْكُهُ	And We made strong	وَشَدَدْنَا
In speech (decision)	الْخِطَابِ	And sound judgement	وَفَصَّلَ	Wisdom	الْحِكْمَةَ

Translit	Wa Shadadnā Mulkahu Wa 'Ātaynāhu Al-Ḥikmata Wa Faṣḥa Al-Khiṭābi
AhmedAli	اور ہم نے اس کی سلطنت کو مضبوط کر دیا تھا اور ہم نے اسے نبوت دی تھی اور مقدمات کے فیصلے کرنے کا سلیقہ (دیا تھا)
Jalandhry	اور ہم نے ان کی بادشاہی کو مستحکم کیا اور ان کو حکمت عطا کی اور (خصوصیت کی) بات کا فیصلہ (سکھایا)
YusufAli	We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision.
M.Khan	We made his kingdom strong and gave him Al-Hikmah (Prophethood) and sound judgment in speech and decision.
Pickthal	We made his kingdom strong and gave him wisdom and decisive speech.
Shakir	And We strengthened his kingdom and We gave him wisdom and a clear judgment.

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿21﴾

The Holy Quran

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Sura # 38 – 88 Verses - Makkah

سورة ص

The news	نَبَأٌ	Reached you	أَتَاكَ	And has	وَهَلْ
They climbed over	تَسَوَّرُوا	When	إِذْ	Of the litigants	الْخَصْمِ
				The chamber	الْمِحْرَابِ

Translit	<i>Wa Hal 'Atāka Naba'u Al-Khaṣmi 'Idh Tasawwarū Al-Mihrāba</i>
AhmedAli	اور کیا آپ کو دو جھگڑنے والوں کی خبر بھی پہنچی جب وہ عبادت خانہ کی دیوار پھاند کر آئے
Jalandhry	بھلا تمہارے پاس ان جھگڑنے والوں کی بھی خبر آئی ہے جب وہ دیوار پھاند کر عبادت خانے میں داخل ہوئے
YusufAli	Has the Story of the Disputants reached thee? Behold, they climbed over the wall of the private chamber;
M.Khan	And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrāb (a praying place or a private room,)
Pickthal	And hath the story of the litigants come unto thee? How they climbed the wall into the royal chamber;
Shakir	And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls?

إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ
فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿22﴾

Upon	عَلَىٰ	They entered in	دَخَلُوا	When	إِذْ
Of them	مِنْهُمْ	And he was terrified	فَفَزِعَ	David	دَاوُودَ
Fear	تَخَفَ	Not	لَا	They said	قَالُوا
One of us	بَعْضُنَا	Has wronged	بَغَىٰ	Two litigants	خَصْمَانِ
Therefore, judge	فَاحْكُم	The other	بَعْضٍ	On	عَلَىٰ
And not	وَلَا	With truth	بِالْحَقِّ	Between us	بَيْنَنَا
To	إِلَىٰ	And guide us	وَاهْدِنَا	Be unjust	تُشْطِطْ
		way	الصِّرَاطِ	The Right	سَوَاءِ

Translit	<i>'Idh Dakhalū `Alā Dāwūda Fafazi `a Minhum Qālū Lā Takhaf Khaṣmāni Baghá Ba`ḍunā `Alā Ba`ḍin Fāḥkum Baynanā Bil-Ĥaqqi Wa Lā Tushṭiṭ Wa Ahdinā 'Ilā Sawā'i Aṣ-Ṣirāṭi</i>
AhmedAli	جب وہ داؤد کے پاس آئے تو وہ ان سے گھبرایا کہا ڈر نہیں دو جھگڑنے والے میں ایک نے دوسرے پر زیادتی کی ہے پس آپ ہمارے درمیان انصاف کا فیصلہ کیجیے اور بات کو دور نہ ڈالیے اور ہمیں سیدھی راہ پر چلائیے
Jalandhry	جس وقت وہ داؤد کے پاس آئے تو وہ ان سے گھبرا گئے انہوں نے کہا کہ خوف نہ کیجیے۔ ہم دونوں کا ایک مقدمہ ہے کہ ہم میں سے ایک نے دوسرے پر زیادتی کی ہے تو آپ ہم میں انصاف کا فیصلہ کر دیجیے اور بے انصافی نہ کیجیے گا اور ہم کو سیدھا رستہ دکھا

	دیکھیے
YusufAli	When they entered to David, and he was terrified of them, they said: "Fear not: We are two disputants, one of whom has wronged the other: decide now between us with truth and treat us not with injustice, but guide us to the even Path.
M.Khan	When they entered in upon Dâwûd (David), he was terrified of them, They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.
Pickthal	How they burst in upon David, and he was afraid of them. They said: Be not afraid! (We are) two litigants, one of whom hath wronged the other, therefor judge aright between us; be not unjust; and show us the fair way.
Shakir	When they entered in upon Dawood and he was frightened at them, they said: Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way.

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً وَاحِدَةً فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ

﴿23﴾

My brother	أَخِي	This is	هَذَا	Verily	إِنَّ
Ewe (female sheep)	نَعْجَةً	Ninety-nine	تِسْعٌ وَتِسْعُونَ	He has	لَهُ
One	وَاحِدَةً	Ewe	نَعْجَةً	While I have	وَلِيَ
And he overpowered me	وَعَزَّنِي	Hand it over to me	أَكْفَلْنِيهَا	And he said	فَقَالَ
		speech	الْخِطَابِ	In	فِي

Translit	'Inna Hādhā 'Akhī Lahu Tis`un Wa Tis`ūna Na`jatan Wa Liya Na`jatun Wāhīdatun Faqāla 'Akflnīhā Wa `Azzanī Fī Al-Khiṭābī
AhmedAli	بے شک یہ میرا بھائی ہے اس کے پاس ننانوے دنبیاں ہیں اور میرے پاس صرف ایک دنبی ہے پس اس نے کہا مجھے وہ بھی دے دے اور اس نے مجھے گھنگو میں دبا لیا ہے
Jalandhry	(کیفیت یہ ہے کہ) یہ میرا بھائی ہے اس کے (ہاں) ننانوے دنبیاں ہیں اور میرے (پاس) ایک دنبی ہے۔ یہ کہتا ہے کہ یہ بھی میرے والے کر دے اور گھنگو میں مجھ پر زبردستی کرتا ہے
YusufAli	"This man is my brother; He has nine and ninety ewes, and I have (but) one: Yet he says `Commit her to my care' and is (moreover) harsh to me in speech."
M.Khan	Verily, this my brother (in religion) has ninety nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."
Pickthal	Lo! this my brother hath ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he conquered me in speech.
Shakir	Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۖ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

قَالَ	(David) said	لَقَدْ	(he) indeed	ظَلَمَكَ	He has wronged you
بِسُؤَالِ	In demanding	نَعَجَتِكَ	Your ewe	إِلَىٰ	To
نِعَاجِهِ ۖ	His ewes	وَإِنَّ	And verily	كَثِيرًا	Many
مِّنَ	Of	الْخُلَطَاءِ	Partners	لَيَبْغِي	Oppress
بَعْضُهُمْ	One	عَلَىٰ	(on)	بَعْضٍ	Nother
إِلَّا	Except	الَّذِينَ	Those who	آمَنُوا	Believe
وَعَمِلُوا	And do	الصَّالِحَاتِ	Righteous deeds	وَقَلِيلٌ مَّا	And few
هُم ۖ	They are	وَظَنَّ	And guessed	دَاوُودُ	David
أَنَّمَا	That	فَتَنَّاهُ	We have tried him	فَاسْتَغْفَرَ	And he sought forgiveness
رَبَّهُ	Of his Lord	وَخَرَّ	And fell down	رَاكِعًا	Prostrate
وَأَنَابَ	And turned in repentance				

Translit	<i>Qāla Laqad Ḥalamaka Bisu'uāli Na`jatika 'Ilā Ni`ājihi Wa 'Inna Kathīrāan Mina Al-Khulātā'i Layabghī Ba`duhum `Alā Ba`din 'Illā Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Wa QalīlunMā Hum Wa Ḥanna Dāwūdu 'Annamā Fatannāhu Fāstaghfara Rabbahu Wa Kharra Rākī`āanWa 'Anāba</i>
AhmedAli	کما البتہ اس نے تجھ پر ظلم کیا جو تیری دینی کو اپنی دنیوں میں ملانے کا سوال کیا گوارا اکثر شریک ایک دوسرے پر زیادتی کیا کرتے ہیں مگر جو ایماندار ہیں اور انہوں نے نیک کام بھی کیے اور وہ بہت ہی کم ہیں اور داؤد سمجھ گیا کہ ہم نے اسے آزمایا ہے پھر اس نے اپنے رب سے معافی مانگی اور سجدہ میں گر پڑا اور توبہ کی
Jalandhry	انہوں نے کہا کہ یہ جو تیری دینی مانگتا ہے کہ اپنی دنیوں میں ملالے بے شک تجھ پر ظلم کرتا ہے۔ اور اکثر شریک ایک دوسرے پر زیادتی ہی کیا کرتے ہیں۔ ہاں جو ایمان لائے اور عمل نیک کرتے رہے اور ایسے لوگ بہت کم ہیں۔ اور داؤد نے خیال کیا کہ (اس واقعے سے) ہم نے ان کو آزمایا ہے تو انہوں نے اپنے پروردگار سے مغفرت مانگی اور جھک کر گڑ پڑے اور (خدا کی طرف) رجوع کیا
YusufAli	(David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness, and how few are they?" ... And David gathered that We had tried him: he asked

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	forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance).
M.Khan	[Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance.
Pickthal	(David) said: He hath wronged thee in demanding thine ewe in addition to his ewes, and lo! many partners oppress one another, save such as believe and do good works, and they are few. And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented.
Shakir	He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and Dawood was sure that We had tried him, so he sought the protection of his Lord and he fell down bowing and turned time after time (to Him).

فَغَفَرْنَا لَهُ ذَلِكَ ۖ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٥﴾

That	ذَلِكَ ۖ	Him	لَهُ	And We forgave	فَغَفَرْنَا
To us	عِنْدَنَا	For him	لَهُ	And verily	وَإِنَّ
return	مَّآبٍ	And a good	وَحُسْنَ	A near access	لَزُلْفَىٰ

Translit	<i>Faghafarnā Lahu Dhālika Wa 'Inna Lahu 'Indanā Lazulfā Wa Husna Ma'ābin</i>
AhmedAli	پھر ہم نے اس کی یہ غلطی معاف کر دی اور اس کے لیے ہمارے ہاں مرتبہ اور اچھا ٹھکانہ ہے
Jalandhry	تو ہم نے ان کو بخش دیا۔ اور بے شک ان کے لئے ہمارے ہاں قرب اور عمدہ مقام ہے
YusufAli	So We forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful place of (final) Return.
M.Khan	So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).
Pickthal	So We forgave him that; and lo! he had access to Our presence and a happy journey's end.
Shakir	Therefore We rectified for him this, and most surely he had a nearness to Us and an excellent resort.

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا الْحِسَابَ

﴿٢٦﴾

Have placed you	جَعَلْنَاكَ	Verily We	إِنَّا	O David!	يَا دَاوُودُ
Earth	الْأَرْضِ	On	فِي	A successor	خَلِيفَةً
Men	النَّاسِ	Between	بَيْنَ	So judge you	فَاحْكُمْ
Follow	تَتَّبِعِ	And not	وَلَا	In truth	بِالْحَقِّ
From	عَنْ	For it will mislead you	فَيُضِلَّكَ	Your desire	الْهَوَىٰ

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Verily	إِنَّ	Of Allah	اللَّهُ	The Path	سَبِيلِ
From	عَنْ	Wander astray	يَصْلُونَ	Those who	الَّذِينَ
For them	لَهُمْ	Allah's	اللَّهُ	Path	سَبِيلِ
Because	بِمَا	A severe	شَدِيدٌ	Torment	عَذَابٌ
Reckoning	الْحِسَابِ	The Day of	يَوْمَ	They forget	نَسُوا

Translit	<i>Yā Dāwūdu 'Innā Ja`alnāka Khalīfatan Fī Al-'Arḍi Fāḥkum Bayna An-Nāsi Bil-Ḥaqqi Wa Lā Tattabi`i Al-Hawā Fayuḍillaka `An Sabīli Allāhi 'Inna Al-Ladhīna Yaḍillūna `An Sabīli Allāhi Lahum `Adhābun Shadīdun Bimā Nasū Yawma Al-Ḥisābi</i>
AhmedAli	اے داؤد! ہم نے تجھے زمین میں بادشاہ بنایا ہے پس تم لوگوں میں انصاف سے فیصلہ کیا کرو اور نفس کی خواہش کی پیروی نہ کرو کہ وہ تمہیں الہ کی راہ سے ہٹا دے گی بے شک جو اللہ کی راہ سے گمراہ ہوتے ہیں ان کے لیے سخت عذاب ہے اس لیے کہ وہ حساب کے دن کو بھول گئے
Jalandhry	اے داؤد ہم نے تم کو زمین میں بادشاہ بنایا ہے تو لوگوں میں انصاف کے فیصلے کیا کرو اور خواہش کی پیروی نہ کرنا کہ وہ تمہیں خدا کے رستے سے بھٹکا دے گی۔ جو لوگ خدا کے رستے سے بھٹکتے ہیں ان کے لئے سخت عذاب (تیار) ہے کہ انہوں نے حساب کے دن کو بھلا دیا
YusufAli	O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lusts, (of thy heart), for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.
M.Khan	O Dāwūd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allāh. Verily! those who wander astray from the Path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.
Pickthal	(And it was said unto him): O David! Lo! We have set thee as a viceroy in the earth; therefor judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning.
Shakir	o Dawood ! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِلَّذِينَ كَفَرُوا

مِنَ النَّارِ ﴿٢٧﴾

The heaven	السَّمَاءَ	We created	خَلَقْنَا	And not	وَمَا
In between them	بَيْنَهُمَا	And all that	وَمَا	And the earth	وَالْأَرْضَ
The consideration	ظَنُّ	That is	ذَٰلِكَ	Without purpose	بَاطِلًا ۚ
Then woe	فَوَيْلٌ	Disbelieve	كَفَرُوا ۚ	Of those who	الَّذِينَ

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سورة ص

From	مِنْ	Disbelieve	كَفَرُوا	To those who	لِلَّذِينَ
				The Fire	النَّارِ

Translit	<i>Wa Mā Khalaqnā As-Samā'a Wa Al-'Arḍa Wa Mā Baynahumā Bāṭilāan Dhālika Žannu Al-Ladhīna Kafarū Fawaylun Lilladhīna Kafarū Mina An-Nāri</i>
AhmedAli	اور ہم نے آسمان اور زمین کو اور جو کچھ ان کے بیچ میں ہے بیکار تو پیدا نہیں کیا یہ تو ان کا خیال ہے جو کافر ہیں پھر کافروں کے لیے ہلاکت ہے جو آگ ہے
Jalandhry	اور ہم نے آسمان اور زمین کو اور جو کائنات ان میں ہے اس کو خالی از مصلحت نہیں پیدا کیا۔ یہ ان کا گمان ہے جو کافر ہیں۔ سو کافروں کے لئے دوزخ کا عذاب ہے
YusufAli	Not without purpose did We create heaven and earth and all between! That were the thought of Unbelievers! But woe to the Unbelievers because of the Fire (of Hell)!
M.Khan	And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islāmic Monotheism) from the Fire!
Pickthal	And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve, from the Fire!
Shakir	And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve then woe to those who disbelieve on account of the fire.

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

﴿28﴾

Those who	الَّذِينَ	Shall We treat (make)	نَجْعَلُ	Or	أَمْ
Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا	Believe	آمَنُوا
Earth	الْأَرْضِ	On	فِي	As those who are corrupters	كَالْمُفْسِدِينَ
The righteous persons	الْمُتَّقِينَ	Shall We treat	نَجْعَلُ	Or	أَمْ
				As criminals	كَالْفُجَّارِ

Translit	<i>'Am Naj`alu Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥātī Kālmufsidīna Fī Al-'Arḍi</i> <i>'Am Naj`alu Al-Muttaqīna Kālfujjārī</i>
AhmedAli	کیا ہم کر دیں گے ان کو جو ایمان لائے اور نیک کام کیے ان کی طرح جو زمین میں فساد کرتے ہیں یا ہم پر ہیز گاروں کو بدکاروں کی طرح کر دیں گے
Jalandhry	جو لوگ ایمان لائے اور عمل نیک کرتے رہے۔ کیا ان کو ہم ان کی طرح کر دیں گے جو ملک میں فساد کرتے ہیں۔ یا پرہیز گاروں کو

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سورة ص

	بدکاروں کی طرح کریں گے
YusufAli	Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?
M.Khan	Shall We treat those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, as Mufsidūn (those who associate partners in worship with Allāh and commit crimes) on earth? Or shall We treat the Muttaqūn (pious - see V.2:2), as the Fujjār (criminals, disbelievers, the wicked)?
Pickthal	Shall We treat those who believe and do good works as those who spread corruption in the earth; or shall We treat the pious as the wicked?
Shakir	Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked?

كِتَابُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿29﴾

To you	إِلَيْكَ	Which We have sent down	أَنْزَلْنَاهُ	This is a Book	كِتَابٌ
Over its Verses	آيَاتِهِ	That they may ponder	لِيَدَّبَّرُوا	Full of blessings	مُبَارَكٌ
understanding	الْأَلْبَابِ	Men of	أُولُو	And may remember	وَلِيَتَذَكَّرَ

Translit	Kitābun 'Anzalnāhu 'Ilayka Mubārakun Liyaddabbarū 'Āyātihi Wa Liyatadhakkara 'Ulū Al-'Albābi
AhmedAli	ایک کتاب ہے جو ہم نے آپ کی طرف نازل کی بڑی برکت والی تاکہ وہ اس کی آیتوں میں غور کریں اور تاکہ عقلمند نصیحت حاصل کریں
Jalandhry	(یہ) کتاب جو ہم نے تم پر نازل کی ہے بابرکت ہے تاکہ لوگ اس کی آیتوں میں غور کریں اور تاکہ اہل عقل نصیحت پکڑیں
YusufAli	(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition.
M.Khan	(This is) a Book (the Qur'ān) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.
Pickthal	(This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect.
Shakir	(It is) a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful.

وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ ۚ نِعَمَ الْعَبْدِ ۚ إِنَّهُ أَوَّابٌ ﴿30﴾

Solomon	سُلَيْمَانَ ۚ	To David	لِدَاوُودَ	And We have granted	وَوَهَبْنَا
Verily he	إِنَّهُ	Slave	الْعَبْدِ ۚ	How excellent	نِعَمَ
				Was ever oft-returning in repentance	أَوَّابٌ

Translit	Wa Wahabnā Lidāwūda Sulaymāna Ni`ma Al-'Abdu 'Innahu 'Awwābun
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AhmedAli	اور ہم نے داؤد کو سلیمان عطا کیا کیسا اچھا بندہ تھا بے شک وہ رجوع کرنے والا تھا
Jalandhry	اور ہم نے داؤد کو سلیمان عطا کئے۔ بہت خوب بندے (تھے اور) وہ (خدا کی طرف) رجوع کرنے والے تھے
YusufAli	To David We Gave Solomon (for a son)— how excellent in servant! Ever did he turn (to Us)!
M.Khan	And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!
Pickthal	And We bestowed on David, Solomon. How excellent a slave! Lo! he was ever turning in repentance (toward Allah).
Shakir	And We gave to Dawood Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah).

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجَيَادُ ﴿٣١﴾

Before him	عَلَيْهِ	There were displayed	عُرِضَ	When	إِذْ
The well-trained of highest breed	الْجَيَادُ	Horses	الصَّافِنَاتُ	In the evening	بِالْعَشِيِّ

Translit	'Idh `Uriḍa `Alayhi Bil-`Ashīyi Aṣ-Ṣāfinātu Al-Jiyādu
AhmedAli	جب اس کے سامنے شام کے وقت تیز رو گھوڑے حاضر کیے گئے
Jalandhry	جب ان کے سامنے شام کو غاصے کے گھوڑے پیش کئے گئے
YusufAli	Behold there were brought before him, at eventide, coursers of the highest breeding; and swift of foot;
M.Khan	When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihād (holy fighting in Allāh's Cause)]
Pickthal	When there were shown to him at eventide lightfooted coursers
Shakir	When there were brought to him in the evening (horses) still when standing, swift when running--

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾

Did love	أَحْبَبْتُ	(Alas) verily, I	إِنِّي	And he said	فَقَالَ
Instead of	عَنْ	Of the good	الْخَيْرِ	Love	حُبَّ
Till the time was over	حَتَّى	My Lord	رَبِّي	Remembering	ذِكْرِي
		In the veil (of night)	بِالْحِجَابِ	And (the sun) had hidden	تَوَارَتْ

Translit	Faqāla 'Innī 'Aḥbabtu Ḥubba Al-Khayri `An Dhikri Rabbī Ḥattā Tawārat Bil-Ḥijābi
AhmedAli	تو کہا میں نے مال کی محبت کو یاد الہی سے عزیز سمجھا یہاں تک کہ آفتاب غروب ہو گیا
Jalandhry	تو کہنے لگے کہ میں نے اپنے پروردگار کی یاد سے (غافل ہو کر) مال کی محبت اختیار کی۔ یہاں تک کہ (آفتاب) پردے میں چھپ گیا
YusufAli	And he said "Truly do I love the love of good, with a view to the glory of my Lord"— Until (the sun) was

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	hidden in the veil (of Night):
M.Khan	And He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).
Pickthal	And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain.
Shakir	Then he said: Surely I preferred the good things to the remembrance of my Lord-- until the sun set and time for Asr prayer was over, (he said):

رُدُّوْهَا عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿33﴾

Then he began	فَطَفِقَ	Back to me	عَلَيَّ ۖ	Bring them (horses)	رُدُّوْهَا
And their necks	وَالْأَعْنَاقِ	Over their legs	بِالسُّوقِ	To pass his hand	مَسْحًا

Translit	<i>Ruddūhā `Alayya Faṭaṭīqa Mashāan Bis-Sūqi Wa Al-'A`nāqi</i>
AhmedAli	ان کو میرے پاس لوٹا لاؤ پس پنڈلیوں اور گردنوں پر (تلوار) پھیرنے لگا
Jalandhry	(بولے کہ) ان کو میرے پاس واپس لے آؤ۔ پھر ان کی ٹانگوں اور گردنوں پر ہاتھ پھیرنے لگے
YusufAli	"Bring them back to me." Then began he to pass his hand over (their) legs and their necks.
M.Khan	Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).
Pickthal	(Then he said): Bring them back to me, and fell to slashing (with his sword their) legs and necks.
Shakir	Bring them back to me; so he began to slash (their) legs and necks.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿34﴾

Solomon	سُلَيْمَانَ	We did try	فَتَنَّا	And indeed	وَلَقَدْ
His throne	كُرْسِيِّهِ	On	عَلَى	And We placed	وَأَلْقَيْنَا
He did return	أَنَابَ	Then	ثُمَّ	A body	جَسَدًا

Translit	<i>Wa Laqad Fatannā Sulaymāna Wa 'Alqaynā `Alā Kursiyihī Jasadāan Thumma 'Anāba</i>
AhmedAli	اور ہم نے سلیمان کو آزمایا تھا اور اس کی کرسی پر ایک دھڑڈال دیا تھا پھر وہ رجوع ہوا
Jalandhry	اور ہم نے سلیمان کی آزمائش کی اور ان کے تخت پر ایک دھڑڈال دیا پھر انہوں نے (خدا کی طرف) رجوع کیا
YusufAli	And We did try Solomon: We placed on his throne a body (without life): but he did turn (to Us in true devotion):
M.Khan	And, indeed We did try Sulaimān (Solomon) and We placed on his throne Jasad (a devil, so he lost his kingdom for a while) and he did return (to Allāh with obedience and in repentance and to his throne and kingdom by the Grace of Allāh).
Pickthal	And verily We tried Solomon, and set upon his throne a (mere) body. Then did he repent.
Shakir	And certainly We tried Sulaiman, and We put on his throne a (mere) body, so he turned (to Allah).

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿35﴾

Forgive	اغْفِرْ	My Lord	رَبِّ	He said	قَالَ
Upon me	لي	And bestow	وَهَبْ	Me	لي
Belong	يَنْبَغِي	Shall not	لَا	A kingdom as such	مُلْكًا
Verily	إِنَّكَ	After me	مِنْ بَعْدِي	To any other	لِأَحَدٍ
		The Bestower	الْوَهَّابُ	You are	أَنْتَ

Translit	Qāla Rabbi Aghfir Lī Wa Hab Lī Mulkāan Lā Yanbaghī Li'ḥādin Min Ba'dī 'Innaka 'Anta Al-Wahhābu				
AhmedAli	کہا اے میرے رب! مجھے معاف کر اور مجھے ایسی حکومت عنایت فرما کہ کسی کو میرے بعد شایاں نہ ہو بے شک تو بہت بڑا عنایت کرنے والا ہے				
Jalandhry	(اور) دعا کی کہ اے پروردگار مجھے مغفرت کر اور مجھ کو ایسی بادشاہی عطا کر کہ میرے بعد کسی کو شایاں نہ ہو۔ بے شک تو بڑا عطا فرمانے والا ہے				
YusufAli	He said "O my Lord! Forgive me, and grant me a Kingdom which (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure)."				
M.Khan	He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."				
Pickthal	He said: My Lord! Forgive me and bestow on me sovereignty such as shall not belong to any after me. Lo! Thou art the Bestower.				
Shakir	He said: My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after me;				

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿36﴾

The wind	الرِّيحَ	To him	لَهُ	So We subjected	فَسَخَّرْنَا
Gently	رُخَاءً	To his order	بِأَمْرِهِ	It blew	تَجْرِي
		He willed	أَصَابَ	Wherever	حَيْثُ

Translit	Fasakhkharnā Lahu Ar-Rīḥa Tajrī Bi'amrihi Rukhā'an Ḥaythu 'Aṣāba				
AhmedAli	پھر ہم نے ہوا کو اس کے تابع کر دیا کہ وہ اس کے حکم سے بڑی نرمی سے چلتی تھی جہاں اسے پہنچنا ہوتا تھا				
Jalandhry	پھر ہم نے ہوا کو ان کے زیر فرمان کر دیا کہ جہاں وہ پہنچنا چاہتے ان کے حکم سے نرم نرم چلنے لگتی				
YusufAli	Then We subjected the Wind to his power, to flow gently to his order, whithersoever he willed—				
M.Khan	So, We subjected to him the wind, it blew gently his order whithersoever he willed,				

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Pickthal	So We made the wind subservient unto him, setting fair by his command whithersoever he intended.
Shakir	Then We made the wind subservient to him; it made his command to run gently wherever he desired,

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ﴿٣٧﴾

Of builder	بَنَّاءٍ	Every kind	كُلِّ	And also the devils from the jinns	وَالشَّيَاطِينَ
				And diver	وَغَوَّاصٍ

Translit	Wa Ash-Shayāṭīna Kulla Bannā'in Wa Ghawwāṣin				
AhmedAli	اور شیطان کو جو سب معمار اور غوطہ زن تھے				
Jalandhry	اور دیوں کو بھی (ان کے زیر فرمان کیا) وہ سب عمارتیں بنانے والے اور غوطہ مارنے والے تھے				
YusufAli	As also the evil ones, (including) every kind of builder and diver—				
M.Khan	And also the Shayātin (devils) from the jinn (including) every kind of builder and diver,				
Pickthal	And the unruly, every builder and diver (made We subservient),				
Shakir	And the shaitans, every builder and diver,				

وَأَخْرَيْنَ مُقَرَّرِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

In	فِي	Bound	مُقَرَّرِينَ	And (also) others	وَأَخْرَيْنَ
				fetters	الْأَصْفَادِ

Translit	Wa 'Ākharīna Muqarranīna Fī Al-'Aṣfādi				
AhmedAli	اور دوسروں کو جو زنجیروں میں جکڑے ہوئے تھے				
Jalandhry	اور آوروں کو بھی جو زنجیروں میں جکڑے ہوئے تھے				
YusufAli	As also others bound together in fetters.				
M.Khan	And also others bound in fetters.				
Pickthal	And others linked together in chains,				
Shakir	And others fettered in chains.				

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

So spend you	فَامْنُنْ	Our gift	عَطَاؤُنَا	This is	هَذَا
No	بِغَيْرِ	Withhold	أَمْسِكْ	Or	أَوْ
				Account will be asked	حِسَابٍ

Translit	Hādhā 'Aṭā'uunā Fāmnun 'Aw 'Amsik Bighayri Ḥisābin				
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AhmedAli	یہ ہماری بخشش ہے پس احسان کر یا اپنے پاس رکھ کوئی حساب نہیں
Jalandhry	(ہم نے کہا) یہ ہماری بخشش ہے (پاہو) تو احسان کرو یا (پاہو تو) رکھ چھوڑو (تم سے) کچھ حساب نہیں ہے
YusufAli	"Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked."
M.Khan	[Allâh said to Sulaimân (Solomon)]: "This is Our gift, so spend you or withhold, no account will be asked (of you)."
Pickthal	(Saying): This is Our gift, so bestow thou, or withhold, without reckoning.
Shakir	This is Our free gift, therefore give freely or withhold, without reckoning.

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٤٠﴾

With us	عِنْدَنَا	For him	لَهُ	And verily	وَإِنَّ
Final return	مَّآبٍ	And good	وَحُسْنَ	A near access	لَزُلْفَىٰ

Translit	Wa 'Inna Lahu 'Indanā Lazulfā Wa Ḥusna Ma'ābin
AhmedAli	اور البتہ (سلیمان) کے لیے ہمارے پاس مرتبہ اور عمدہ مقام ہے
Jalandhry	اور بے شک ان کے لئے ہمارے ہاں قرب اور عمدہ مقام ہے
YusufAli	And he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of (final) Return.
M.Khan	And verily, for him is a near access to Us, and a good (final) return (Paradise).
Pickthal	And lo! he hath favour with Us, and a happy journey's end.
Shakir	And most surely he had a nearness to Us and an excellent resort.

وَادْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾

Job	أَيُّوبَ	Our slave	عَبْدَنَا	And remember	وَادْكُرْ
His Lord	رَبَّهُ	He invoked	نَادَىٰ	When	إِذْ
Satan	الشَّيْطَانُ	Has touched me	مَسَّنِيَ	That verily	أَنِّي
		And torment	وَعَذَابٍ	With distress	بِنُصْبٍ

Translit	Wa Adhkur 'Abdanā 'Ayyūba 'Idh Nādā Rabbahu 'Annī Massanī Ash-Shayṭānu Binuṣṣbin Wa 'Adhābin
AhmedAli	اور ہمارے بندے ایوب کو یاد کر جب اس نے اپنے رب کو پکارا کہ مجھے شیطان نے تکلیف اور عذاب پہنچایا ہے
Jalandhry	اور ہمارے بندے ایوب کو یاد کرو جب انہوں نے اپنے رب کو پکارا کہ (بارالہ) شیطان نے مجھ کو ایذا اور تکلیف دے رکھی ہے
YusufAli	Commemorate Our servant Job, Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering"!
M.Khan	And remember Our slave Ayyūb (Job), when he invoked his Lord (saying): "Verily! Shaitân (Satan) has touched me with distress (by ruing my health) and torment (by ruing my wealth)!"

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Pickthal	And make mention (O Muhammad) of Our bondman Job, when he cried unto his Lord (saying): Lo! the devil doth afflict me with distress and torment.
Shakir	And remember Our servant Ayyub, when he called upon his Lord: The Shaitan has afflicted me with toil and torment.

ارْكَضْ بِرِجْلِكَ ۖ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿42﴾

This is	هَذَا	With your foot	بِرِجْلِكَ ۖ	Strike (the ground)	ارْكَضْ
And drink	وَشَرَابٌ	Cool	بَارِدٌ	(a spring of water) to wash in	مُغْتَسَلٌ

Translit	Arkuḍ Birijlika Hādhā Mughtasalun Bāridun Wa Sharābun				
AhmedAli	اپنا پاؤں (زمین پر مار) یہ ٹھنڈا چشمہ نہانے اور پینے کو ہے				
Jalandhry	(ہم نے کہا کہ زمین پر) لات مارو (دیکھو) یہ (چشمہ نکل آیا) نہانے کو ٹھنڈا اور پینے کو (شیریں)				
YusufAli	(The command was given:) "Strike with thy foot: here is (water) wherein to wash, cool and refreshing and (water) to drink."				
M.Khan	(Allāh said to him): "Strike the ground with your foot: This is (a spring of) water to wash in, cool and a (refreshing) drink."				
Pickthal	(And it was said unto him): Strike the ground with thy foot. This (spring) is a cool bath and a refreshing drink.				
Shakir	Urge with your foot; here is a cool washing-place and a drink.				

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿43﴾

His family	أَهْلَهُ	Him	لَهُ	And We gave	وَوَهَبْنَا
Mercy	رَحْمَةً	Along with them	مَعَهُمْ	And the like thereof	وَمِثْلَهُمْ
For those	لِأُولِي	And a Reminder	وَذِكْرًا	From us	مِنَّا
				Who understand	الْأَلْبَابِ

Translit	Wa Wahabnā Lahu 'Ahlahu Wa Mithlahum Ma`ahum Raḥmatan Minnā Wa Dhikrā Li'wli' Al-'Albābi				
AhmedAli	اور ہم نے ان کو ان کے اہل و عیال اور کتنے ہی اور بھی اپنی مہربانی سے عنایت فرمائے اور عقلمندوں کے لیے نصیحت ہے				
Jalandhry	اور ہم نے ان کو ان کے اہل و عیال اور ان کے ساتھ ان کے برابر اور بھی۔ (یہ) ہماری طرف سے رحمت اور عقل والوں کے لئے نصیحت تھی				
YusufAli	And We gave him (back) his people and doubled their number— as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding.				
M.Khan	And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.				
Pickthal	And We bestowed on him (again) his household and therewith the like thereof, a mercy from Us, and a memorial for men of understanding.				

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Shakir	And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.
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وَحُذِّ بِيدِكَ ضِعْثًا فَاصْرِبْ بِهِ وَلَا تَحْنُتْ ۖ إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نِعْمَ الْعَبْدُ ۚ إِنَّهُ أَوَّابٌ

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وَحُذِّ	And take	بِيَدِكَ	In your hand	ضِعْثًا	A bundle of branches
فَاصْرِبْ	And strike	بِهِ	Therewith	وَلَا	And not
تَحْنُتْ ۖ	Break your oath	إِنَّا	Verily	وَجَدْنَاهُ	We found him
صَابِرًا ۖ	Patient	نِعْمَ	How excellent	الْعَبْدُ ۚ	Slave
إِنَّهُ	Verily he	أَوَّابٌ	Was ever oft-returning in repentance		

Translit	Wa Khudh BiyadiKa Dighthāan Fādrīb Bihi Wa Lā Tahnath 'Innā Wa Jadnāhu Ṣābirāan Ni`maAl- 'Abdu 'Innahu 'Awwābun
AhmedAli	اور اپنے ہاتھ میں جھاڑو کا مٹھالے کر مارے اور قسم نہ توڑے شک ہم نے ایوب کو صابر پایا وہ بڑے اچھے بندے اللہ کی طرف رجوع کرنے والے تھے
Jalandhry	اور اپنے ہاتھ میں جھاڑو لو اور اس سے مارو اور قسم نہ توڑو۔ بے شک ہم نے ان کو ثابت قدم پایا۔ بہت خوب بندے تھے بے شک وہ رجوع کرنے والے تھے
YusufAli	"And take in thy hand a little grass and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy: how excellent in Our service! Ever did he turn (to Us)!
M.Khan	"And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath . Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!
Pickthal	And (it was said unto him): Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance (to his Lord).
Shakir	And take in your hand a green branch and beat her with It and do not break your oath; surely We found him patient; most excellent the servant! Surely he was frequent m returning (to Allah).

وَادْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِيَ الْأَيْدِي وَالْأَبْصَارِ ۖ 45

وَادْكُرْ	And remember	عِبَادَنَا	Our slaves	إِبْرَاهِيمَ	Abraham
وَإِسْحَاقَ	And Isaaq	وَيَعْقُوبَ	And Jacob	أُولِيَ	(all) owners
الْأَيْدِي	Of strength	وَالْأَبْصَارِ	And also of religious understanding		

Translit	Wa Adhkur 'Ibādanā 'Ibrāhīma Wa 'Ishāqa Wa Ya`qūba 'Ūlī Al-'Aydī Wa Al-'Abṣārī
AhmedAli	اور ہمارے بندوں ابراہیم اور اسحاق و یعقوب کو یاد کر جو ہاتھوں اور آنکھوں والے تھے

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Jalandhry	اور ہمارے بندوں ابراہیم اور اسحاق اور یعقوب کو یاد کرو جو ہاتھوں والے اور آنکھوں والے تھے
YusufAli	And commemorate Our servants Abraham, Isaac, and Jacob, possessors of Power and Vision.
M.Khan	And remember Our slaves, Ibrâhim (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.
Pickthal	And make mention of Our bondmen, Abraham, Isaac and Jacob, men of parts and vision.
Shakir	And remember Our servants Ibrahim and Ishaq and Yaqoub, men of power and insight.

﴿46﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

By granting them a good thing	بِخَالِصَةٍ	We did choose them	أَخْلَصْنَاهُمْ	Verily	إِنَّا
		Of the home	الدَّارِ	The remembrance	ذِكْرَى

Translit	'Innā 'Akhlaṣnāhum Bikhālīṣatin Dhikrā Ad-Dāri
AhmedAli	بے شک ہم نے انہیں ایک خاص فضیلت دی یعنی ذکر آخرت کے لیے چن لیا تھا
Jalandhry	ہم نے ان کو ایک (صفت) خاص (آخرت کے) گھر کی یاد سے ممتاز کیا تھا
YusufAli	Verily We did chose them for a special (purpose)--- remembrance of the Hereafter.
M.Khan	Verily, We did choose them by granting them (a good thing,— i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allāh and to do good deeds for the Hereafter].
Pickthal	Lo! We purified them with a pure thought, remembrance of the Home (of the Hereafter).
Shakir	Surely We purified them by a pure quality, the keeping m mind of the (final) abode.

﴿47﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ

Of those	لَمِنَ	To Us	عِنْدَنَا	And verily they are	وَإِنَّهُمْ
		And the best	الْأَخْيَارِ	Chosen	الْمُصْطَفَيْنَ

Translit	Wa 'Innahum `Indanā Lamina Al-Muṣṭafayna Al-'Akhyāri
AhmedAli	اور بے شک وہ ہمارے نزدیک برگزیدہ بندوں میں سے تھے
Jalandhry	اور ہمارے نزدیک منتخب اور نیک لوگوں میں سے تھے
YusufAli	They were, in Our sight, truly, of the company of the Elect and the Good.
M.Khan	And they are with Us, verily, of the chosen and the best!
Pickthal	Lo! in Our sight they are verily of the elect, the excellent.
Shakir	And most surely they were with Us, of the elect, the best.

﴿48﴾ وَادْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِنَ الْأَخْيَارِ

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Elisah	وَالْيَسَعَ	Ishmael	إِسْمَاعِيلَ	And remember	وَادْكُرْ
And all are	وَكُلٌّ	Kifl	الْكِفْلِ	And Dhul-	وَذَا
		The best	الْأَخْيَارِ	Among	مِنْ

Translit	<i>Wa Adhkur 'Ismā'ila Wa Al-Yasa'a Wa Dhā Al-Kifli Wa Kullun Mina Al-'Akhyāri</i>				
AhmedAli	اور اسماعیل اور الیسع اور ذوالکفل کو بھی یاد کر اور یہ سب نیک لوگوں میں سے تھے				
Jalandhry	اور اسماعیل اور الیسع اور ذوالکفل کو یاد کرو۔ وہ سب نیک لوگوں میں سے تھے				
YusufAli	And commemorate Ismail, Elisha, and Dhu al Kifl: each of them was of the company of the Good.				
M.Khan	And remember Ismā'il (Ishmael), Al-Yasa'ā (Elisha), and Dhul-Kifl (Isaiah), all are among the best.				
Pickthal	And make mention of Ishmael and Elisha and Dhu'l-Kifl. All are of the chosen.				
Shakir	And remember Ismail and Al-Yasha and Zulkifl; and they were all of the best.				

هَذَا ذِكْرٌ ۖ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾

And verily	وَإِنَّ	A Reminder	ذِكْرٌ ۖ	This is	هَذَا
Final return	مَآبٍ	Is a good	لَحُسْنَ	For those pious people	لِلْمُتَّقِينَ

Translit	<i>Hādhā Dhikrun Wa 'Inna Lilmuttaqīna Laḥusna Ma'ābin</i>				
AhmedAli	یہ نصیحت ہے اور بے شک پرہیزگاروں کے لئے اچھا ٹھکانا ہے				
Jalandhry	یہ نصیحت ہے اور پرہیزگاروں کے لئے تو عمدہ مقام ہے				
YusufAli	This is a Message (of admonition): and verily, for the Righteous, is a beautiful place of (final) Return—				
M.Khan	This is a Reminder, and verily, for the Muttaqūn (pious and righteous persons - see V.2:2) is a good final return (Paradise), -,				
Pickthal	This is a reminder. And lo! for those who ward off (evil) is a happy journey's end,				
Shakir	This is a reminder; and most surely there is an excellent resort for those who guard (against evil),				

جَنَّاتٍ عَدْنٍ مُّفْتَحَةً لَهُمُ الْأَبْوَابُ ﴿٥٠﴾

Which are open	مُفْتَحَةً	Everlasting	عَدْنٍ	Gardens	جَنَّاتٍ
		Whose doors	الْأَبْوَابُ	For them	لَهُمْ

Translit	<i>Jannāti `Adnin Mufattaḥatan Lahumu Al-'Abwābu</i>				
AhmedAli	ہمیشہ رہنے کے باغ میں ان کے لئے ان کے دروازے کھولے جائیں گے				
Jalandhry	ہمیشہ رہنے کے باغ جن کے دروازے ان کے لئے کھلے ہوں گے				
YusufAli	Gardens of Eternity, whose doors will (ever) be open to them;				

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M.Khan	'Adn (Edn) Paradise (everlasting Gardens), whose doors will be opened for them.
Pickthal	Gardens of Eden, whereof the gates are opened for them,
Shakir	The gardens of perpetuity, the doors are opened for them.

﴿51﴾ مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ

They will call	يَدْعُونَ	Therein	فِيهَا	They will recline	مُتَّكِئِينَ
In abundance	كَثِيرَةٍ	For fruits	بِفَاكِهَةٍ	Therein	فِيهَا
				And drinks	وَشَرَابٍ

Translit	Muttaki'ina Fihā Yad`una Fihā Bifākihatin Kathīratin Wa Sharābin
AhmedAli	وہاں تکیہ لگا کر بیٹھیں گے وہاں بہت سے میوے اور شراب طلب کریں گے
Jalandhry	ان میں تکیے لگائے بیٹھے ہوں گے اور (کھانے پینے کے لئے) بہت سے میوے اور شراب منگواتے رہیں گے
YusufAli	Therein will they recline (at ease); therein can they call (at pleasure) for fruit in abundance and (delicious) drink;
M.Khan	Therein they will recline; therein they will call for fruits in abundance and drinks;
Pickthal	Wherein, reclining, they call for plenteous fruit and cool drink (that is) therein.
Shakir	Reclining therein, calling therein for many fruits and drink.

﴿52﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ

Their glances	الطَّرْفِ	Chaste femals restraining	قَاصِرَاتُ	And with them will be	وَعِنْدَهُمْ
				Equal in age	أَتْرَابٌ

Translit	Wa `Indahum Qāṣirātu Aṭ-Ṭarfi 'Atrābun
AhmedAli	اور ان کے پاس نیچی نگاہ والی ہم عمر عورتیں ہوں گی
Jalandhry	اور ان کے پاس نیچی نگاہ رکھنے والی (اور) ہم عمر (عورتیں) ہوں گی
YusufAli	And beside them will be chaste women restraining their glances, (companions) of equal age.
M.Khan	And beside them will be Qasirat-at-Tarf chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages.
Pickthal	And with them are those of modest gaze, companions.
Shakir	And with them shall be those restraining their eyes, equals in age.

﴿53﴾ هَذَا مَا تُوَعَدُونَ لِيَوْمِ الْحِسَابِ

You are promised	تُوَعَدُونَ	What	مَا	This is	هَذَا
		Of Reckoning	الْحِسَابِ	For the Day	لِيَوْمِ

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Translit	<i>Hādhā Mā Tū`adūna Liyawmi Al-Ĥisābi</i>
AhmedAli	یہی ہے جس کا تم سے حساب کے دن کے لیے وعدہ کیا جاتا ہے
Jalandhry	یہ وہ چیزیں ہیں جن کا حساب کے دن کے لئے تم سے وعدہ کیا جاتا تھا
YusufAli	Such is the promise made to you for the Day of Account!
M.Khan	This it is what you (Al-Muttaqûn - the pious. See V.2:2) are promised for the Day of Reckoning!
Pickthal	This it is that ye are promised for the Day of Reckoning.
Shakir	This is what you are promised for the day of reckoning.

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿54﴾

Our provision	لَرِزْقُنَا	This is	هَذَا	Verily	إِنَّ
Any	مِنْ	For it	لَهُ	Not	مَا
				finish	نَفَادٍ

Translit	<i>'Inna Hādhā Larizqunā Mā Lahu Min Nafādin</i>
AhmedAli	بے شک یہ ہمارا رزق ہے جو کبھی ختم نہیں ہوگا
Jalandhry	یہ ہمارا رزق ہے جو کبھی ختم نہیں ہوگا
YusufAli	Truly such will be Our Bounty (to you); it will never fail—
M.Khan	(It will be said to them)! Verily, this is Our Provision which will never finish;
Pickthal	Lo! this in truth is Our provision, which will never waste away.
Shakir	Most surely this is Our sustenance; it shall never come to an end;

هَذَا ۖ وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿55﴾

For the transgressors	لِلطَّاغِينَ	And verily	وَإِنَّ	This is so	هَذَا ۖ
		return	مَآبٍ	Will be an evil	لَشَرٍّ

Translit	<i>Hādhā Wa 'Inna Lilṭāghīna Lasharra Ma'ābin</i>
AhmedAli	یہی بات ہے اور بے شک سرکشوں کے لیے برا ٹھکانا ہے
Jalandhry	یہ (عمیتیں تو فرمانبرداروں کے لئے ہیں) اور سرکشوں کے لئے برا ٹھکانا ہے
YusufAli	Yea, such!— But— for the wrongdoers will be an evil place of (final) Return!
M.Khan	This is so! And for the Tāghûn (transgressors, disobedient to Allāh and His Messenger - disbelievers in the Oneness of Allāh, criminals), will be an evil final return (Fire),
Pickthal	This (is for the righteous). And lo! for the transgressors there with be an evil journey's end,
Shakir	This (shall be so); and most surely there is an evil resort for the inordinate ones;

جَهَنَّمَ يَصْلَوْنَهَا فِئْسَ الْمِهَادُ ﴿56﴾

And worst	فِئْسَ	Where they will burn	يَصْلَوْنَهَا	Hell	جَهَنَّمَ
				Is that place to rest	الْمِهَادُ

Translit	<i>Jahannama Yaṣlawnahā Fibi'sa Al-Mihādu</i>				
AhmedAli	یعنی دوزخ جس میں وہ گریں گے پس وہ کیسی بری جگہ ہے				
Jalandhry	(یعنی) دوزخ۔ جس میں وہ داخل ہوں گے اور وہ بری آرام گاہ ہے				
YusufAli	Hell! they will burn therein an evil bed (indeed to lie on)!—				
M.Khan	Hell! Where they will burn, and worst (indeed) is that place to rest!				
Pickthal	Hell, where they will burn, an evil resting-place.				
Shakir	Hell; they shall enter it, so evil is the resting-place.				

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقُ ﴿57﴾

A boiling fluid	حَمِيمٌ	Then let them taste it	فَلْيَذُوقُوهُ	This is so	هَذَا
				And dirty would discharge (pus)	وَعَسَاقُ

Translit	<i>Hādhā Falyadhūqūhu Ḥamīmun Wa Ghassāqun</i>				
AhmedAli	یہ ہے پھر وہ اس کو چکھیں جو کھولتا ہوا پانی اور پیپ ہے				
Jalandhry	یہ کھولتا ہوا گرم پانی اور پیپ (ہے) اب اس کے مزے چکھیں				
YusufAli	Yea such!— Then shall they taste it— a boiling fluid, and a fluid dark, murky intensely cold!—				
M.Khan	This is so! Then let them taste it, a boiling fluid and dirty wound discharges.				
Pickthal	Here is a boiling and an ice-cold draught, so let them taste it,				
Shakir	This (shall be so); so let them taste it, boiling and intensely cold (drink).				

وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿58﴾

Similar kind	شَكْلِهِ	Of	مِنْ	And other (torments)	وَأَخْرُ
				(all together) in pairs	أَزْوَاجٌ

Translit	<i>Wa 'Ākharu Min Shaklihi 'Azwājun</i>				
AhmedAli	اور اس کی شکل اور بھی کئی طرح کی چیزیں ہوں گی				
Jalandhry	اور اسی طرح کے اور بہت سے (عذاب ہوں گے)				

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YusufAli	And other Penalties of a similar kind, to match them!
M.Khan	And other (torments) of similar kind — all together!
Pickthal	And other (torment) of the kind in pairs (the two extremes)!
Shakir	And other (punishment) of the same kind-- of various sorts.

هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًا بِهِمْ ۚ إِنَّهُمْ صَالُوا النَّارِ ﴿59﴾

Entering	مُقْتَحِمٌ	A troop	فَوْجٌ	This is	هَذَا
Welcome	مَرْحَبًا	No	لَا	With you	مَعَكُمْ ۖ
They shall burn	صَالُوا	Verily	إِنَّهُمْ	For them	بِهِمْ ۚ
				In the Fire	النَّارِ

Translit	<i>Hādhā Fawjun Muqtaḥimun Ma`akum Lā Marḥabāan Biḥim 'Innahum Ṣālū An-Nāri</i>
AhmedAli	یہ ایک جماعت ہے جو تمہارے ساتھ دوزخ میں داخل ہونے والی ہے (متبوع کہیں گے) ان پر خدا کی ماریہ بھی دوزخ ہی میں آ رہے ہیں
Jalandhry	یہ ایک فوج ہے جو تمہارے ساتھ داخل ہوگی۔ ان کو خوشی نہ ہو یہ دوزخ میں جانے والے ہیں
YusufAli	Here is a troop rushing headlong with you! No welcome for them! Truly, they shall burn in the Fire!
M.Khan	This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!
Pickthal	Here is an army rushing blindly with you. (Those who are already in the Fire say): No word of welcome for them. Lo! they will roast at the Fire.
Shakir	This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire.

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ ۖ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ الْقَرَارُ ﴿60﴾

You (too)	أَنْتُمْ	Nay	بَلْ	They say	قَالُوا
For you	بِكُمْ ۖ	Welcome	مَرْحَبًا	No	لَا
Upon us	لَنَا ۖ	Who brought this	قَدَّمْتُمُوهُ	It is you	أَنْتُمْ
		The place to stay in	الْقَرَارُ	So evil is	فَبِئْسَ

Translit	<i>Qālū Bal 'Antum Lā Marḥabāan Bikum 'Antum Qaddamtumūhu Lanā Fabi'sa Al-Qarāru</i>
AhmedAli	(تابع ہونے والے) کہیں گے بلکہ تم پر خدا کی ماریہ ہی تو اس بلا کو ہمارے سامنے لائے جو بہت ہی برا ٹھکانا ہے
Jalandhry	کہیں گے بلکہ تم ہی کو خوشی نہ ہو۔ تم ہی تو یہ (بلا) ہمارے سامنے لائے سو (یہ) برا ٹھکانا ہے
YusufAli	(The followers shall cry to the misleaders:) "Nay, ye (too)! No welcome for you! It is ye who have brought this upon us! Now evil is (this) place to stay in!"
M.Khan	(The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who

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	brought this upon us (because you misled us in the world), so evil is this place to stay in!"
Pickthal	They say: Nay, but you (misleaders), for you there is no word of welcome. Ye prepared this for us (by your misleading). Now hapless is the plight.
Shakir	They shall say: Nay! you-- no welcome to you: you did proffer it to us, so evil is the resting-place.

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿61﴾

Whoever	مَنْ	Our Lord	رَبَّنَا	Hey said	قَالُوا
This	هَذَا	Upon us	لَنَا	Brought	قَدَّمَ
A double	ضِعْفًا	A torment	عَذَابًا	Add to him	فَزِدْهُ
		The Fire	النَّارِ	In	فِي

Translit	<i>Qālū Rabbanā Man Qaddama Lanā Hādhā Fazid/hu `Adhābāan Dī fāan Fī An-Nāri</i>
AhmedAli	تابع کہیں گے اے ہمارے رب! جو اس بلا کو آگے لایا اسے آگ میں دگنا عذاب دے
Jalandhry	وہ کہیں گے اے پروردگار! جو اس کو دوزخ میں دونا عذاب دے
YusufAli	They will say: "Our Lord! Whoever brought this upon us add to him a double Penalty in the Fire!"
M.Khan	They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"
Pickthal	They say: Our Lord! Whoever did prepare this for us, oh, give him double portion of the Fire!
Shakir	They shall say: Our Lord! whoever prepared it first for us, add Thou to him a double chastisement in the fire.

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿62﴾

With us	لَنَا	What is the matter	مَا	And they said	وَقَالُوا
Men	رِجَالًا	We see	نَرَى	Not	لَا
Among	مِنْ	Count (them)	نَعُدُّهُمْ	We used to	كُنَّا
				The bad ones	الْأَشْرَارِ

Translit	<i>Wa Qālū Mā Lanā Lā Narā Rijālāan Kunnā Na`udduhum Mina Al-'Ashrār</i>
AhmedAli	اور کہیں گے کہ جن لوگوں کو ہم دنیا میں برا سمجھتے تھے ہمیں دکھائی کیوں نہیں دیتے
Jalandhry	اور کہیں گے کیا سبب ہے کہ (یہاں) ہم ان شخصوں کو نہیں دیکھتے جن کو بروں میں شمار کرتے تھے
YusufAli	And they will say: "What has happened to us that we see not men whom we used to number among the bad ones?"
M.Khan	And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"
Pickthal	And they say: What aileth us that we behold not men whom we were wont to count among the wicked?
Shakir	And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious?

﴿63﴾ اتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ

Or	أَمْ	As an object of mockery	سِخْرِيًّا	Did we take them	اتَّخَذْنَاهُمْ
eyes	الْأَبْصَارُ	Them	عَنْهُمْ	Failed to perceive	زَاغَتْ

Translit	'Āttakhadhnāhum Sikhrīyāan 'Am Zāghat `Anhumu Al-'Abṣāru				
AhmedAli	کیا ہم ان سے (ناق) تمسخر کرتے تھے یا ان سے ہماری نگاہیں پھر گئی ہیں				
Jalandhry	کیا ہم نے ان سے ٹھٹھا کیا ہے یا (ہماری) آنکھیں ان (کی طرف) سے پھر گئی ہیں؟				
YusufAli	"Did we treat them (as such) in ridicule, or have (our) eyes failed to perceive them?"				
M.Khan	Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"				
Pickthal	Did we take them (wrongly) for a laughing-stock, or have our eyes missed them?				
Shakir	Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?				

﴿64﴾ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ

The very truth	لَحَقٌّ	That is	ذَلِكَ	Verily	إِنَّ
Of the Fire	النَّارِ	Of the people	أَهْلِ	The mutual dispute	تَخَاصُمُ

Translit	'Inna Dhālika Laḥaqqun Takhāṣumu 'Ahli An-Nāri				
AhmedAli	بے شک یہ دوزخیوں کا آپس میں جھگڑنا بالکل سچی بات ہے				
Jalandhry	بے شک یہ اہل دوزخ کا جھگڑنا برحق ہے				
YusufAli	Truly that is just and fitting— the mutual recriminations of the People of the Fire!				
M.Khan	Verily, that is the very truth, the mutual dispute of the people of the Fire!				
Pickthal	Lo! that is very truth: the wrangling of the dwellers in the Fire.				
Shakir	That most surely is the truth: the contending one with another of the inmates of the fire.				

﴿65﴾ قُلْ إِنَّمَا أَنَا مُنْذِرٌ ۚ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

I am	أَنَا	Only	إِنَّمَا	Say	قُلْ
Any	مِنْ	And there is not	وَمَا	A warner	مُنْذِرٌ
Allah	اللَّهُ	Except	إِلَّا	God	إِلَهٍ
		The Irresistible	الْقَهَّارُ	The One	الْوَاحِدُ

Translit	Qul 'Innamā 'Anā Mundhirun Wa Mā Min 'Ilahin 'Illā Allāhu Al-Wāḥidu Al-Qaḥḥāru				
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Sura # 38 – 88 Verses - Makkah

سورة ص

AhmedAli	کہہ دو میں تو ایک ڈرانے والا ہوں اور اللہ کے سوا کوئی اور معبود نہیں ہے ایک ہے بڑا غالب
Jalandhry	کہہ دو کہ میں تو صرف ہدایت کرنے والا ہوں۔ اور خدائے یکتا اور غالب کے سوا کوئی معبود نہیں
YusufAli	Say: "Truly am I a Warner: no god is there but the Allah, the One, Supreme and Irresistible—
M.Khan	Say (O Muhammad SAW): "I am only a warner and there is no Ilâh (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,
Pickthal	Say (unto them, O Muhammad): I am only a warner, and there is no God save Allah, the One, the Absolute,
Shakir	Say: I am only a warner, and there is no god but Allah, the One, the Subduer (of all):

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿66﴾

And the earth	وَالْأَرْضِ	Of the heavens	السَّمَاوَاتِ	The Lord	رَبُّ
The All-Mighty	الْعَزِيزُ	Is between them	بَيْنَهُمَا	And all that	وَمَا
				The Oft-Forgiving	الْغَفَّارُ

Translit	<i>Rabbu As-Samāwāti Wa Al-'Arḍi Wa Mā Baynahumā Al-'Azīzu Al-Ghaffāru</i>
AhmedAli	آسمانوں اور زمین کا پروردگار اور جو کچھ ان کے درمیان ہے غالب بڑا معاف کرنے والا ہے
Jalandhry	جو آسمانوں اور زمین اور جو مخلوق ان میں ہے سب کا مالک ہے غالب (اور) بخشنے والا
YusufAli	"The Lord of the heavens and the earth, and all between Exalted in Might, Able to enforce His will, forgiving again and again."
M.Khan	"The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."
Pickthal	Lord of the heavens and the earth and all that is between them, the Mighty, the Pardoning.
Shakir	The Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving.

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿67﴾

News	نَبَأٌ	This is	هُوَ	Say	قُلْ
				A great	عَظِيمٌ

Translit	<i>Qul Huwa Naba'un `Azīmun</i>
AhmedAli	کہہ دو یہ ایک بڑی خبر ہے
Jalandhry	کہہ دو کہ یہ ایک بڑی (ہولناک چیز کی) خبر ہے
YusufAli	Say: "That is a Message supreme (above all)—
M.Khan	Say: "That (this Qur'ân) is a great news,
Pickthal	Say: It is tremendous tidings
Shakir	Say: It is a message of importance,

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سورة ص

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿68﴾

You turn away	مُعْرِضُونَ	From which	عَنْهُ	You	أَنْتُمْ
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Translit	'Antum `Anhu Mu`ridūna				
AhmedAli	تم اس سے منہ پھیرنے والے ہو				
Jalandhry	جس کو تم دھیان میں نہیں لاتے				
YusufAli	"From which ye do turn away!"				
M.Khan	"From which you turn away!"				
Pickthal	Whence ye turn away!				
Shakir	(And) you are turning aside from it:				

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿69﴾

I had	لِي	Was	كَانَ	Not	مَا
Of the chiefs (angels)	بِالْمَلَأِ	Knowledge	عِلْمٍ	Any	مِنْ
They were disputing	يَخْتَصِمُونَ	When	إِذْ	On high	الْأَعْلَى

Translit	Mā Kāna Liya Min `Ilmin Bil-Mala'i Al-'A`lá 'Idh Yakhtaṣimūna				
AhmedAli	مجھے فرشتوں کے متعلق کوئی علم نہیں تھا جب کہ وہ جھگڑ رہے تھے				
Jalandhry	مجھ کو اوپر کی مجلس (والوں) کا جب وہ جھگڑتے تھے کچھ بھی علم نہ تھا				
YusufAli	"No knowledge have I of the Chiefs on high, when they discuss (matters) among themselves.				
M.Khan	"I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).				
Pickthal	I had no knowledge of the Highest Chiefs when they disputed;				
Shakir	I had no knowledge of the exalted chiefs when they contended:				

إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿70﴾

To me	إِلَيَّ	Has been inspired	يُوحَىٰ	Not	إِنْ
I am	أَنَا	That only	أَنَّمَا	Except	إِلَّا
		A plain	مُبِينٌ	Wanter	نَذِيرٌ

Translit	'In Yūhā 'Ilayya 'Illā 'Annamā 'Anā Nadhīrun Mubīnun				
AhmedAli	مجھے تو یہی وحی کیا گیا ہے کہ میں تمہیں صاف صاف ڈراؤں				

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سورة ص

Jalandhry	میری طرف تو یہی وحی کی جاتی ہے کہ میں کھلم کھلا ہدایت کرنے والا ہوں
YusufAli	"Only this has been revealed to me: that I am to give warning plainly and publicly."
M.Khan	"Only this has been revealed to me, that I am a plain warner."
Pickthal	It is revealed unto me only that I may be a plain warner.
Shakir	Naught is revealed to me save that I am a plain warner.

﴿71﴾ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ خَالِقٌ بَشَرًا مِّنْ طِیْنٍ

Your Lord	رَبُّكَ	Said	قَالَ	When	اِذْ
I am going to create	خَالِقٌ	Verily	اِنِّیْ	To the angels	لِلْمَلٰٓئِكَةِ
clay	طِیْنٍ	From	مِّنْ	A man	بَشَرًا

Translit	'Idh Qāla Rabbuka Lilmalā'ikati 'Innī Khāliqun Basharāan Min Ṭīnin
AhmedAli	جب تیرے رب نے فرشتوں سے کہا کہ میں ایک انسان مٹی سے بنانے والا ہوں
Jalandhry	جب تمہارے پروردگار نے فرشتوں سے کہا کہ میں مٹی سے انسان بنانے والا ہوں
YusufAli	Behold, thy Lord said to the angels: "I am about to create man from clay:
M.Khan	(Remember) when your Lord said to the angels: "Truly, I am going to create man from clay"
Pickthal	When thy Lord said unto the angels: Lo! I am about to create a mortal out of mire,
Shakir	When your Lord said to the angels; Surely I am going to create a mortal from dust:

﴿72﴾ فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ

And breathed	وَنَفَخْتُ	I have fashioned him	سَوَّيْتُهُ	So when	فَاِذَا
My soul	رُوْحِيْ	From	مِّنْ	Into him	فِيْهِ
Prostrate (to him)	سٰجِدِيْنَ	To him	لَهٗ	Then fall down	فَقَعُوْا

Translit	Fa'idhā Sawwaytuhu Wa Nafakhtu Fīhi Min Rūhī Faqa`ū Lahu Sājidīna
AhmedAli	پھر جب میں اسے پورے طور پر بنا لوں اور اس میں اپنی روح پھونک دوں تو اس کے لیے سجدہ میں گر پڑنا
Jalandhry	جب اس کو درست کر لوں اور اس میں اپنی روح پھونک دوں تو اس کے آگے سجدے میں گر پڑنا
YusufAli	"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."
M.Khan	So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."
Pickthal	And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate,
Shakir	So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

All of them	كُلُّهُمْ	الْمَلَائِكَةُ		فَسَجَدَ
			together	أَجْمَعُونَ

Translit	Fasajada Al-Malā'ikatu Kulluhum 'Ajma`ūna				
AhmedAli	پھر سب کے سب فرشتوں نے سجدہ کیا				
Jalandhry	تو تمام فرشتوں نے سجدہ کیا				
YusufAli	So the angels prostrated themselves, all of them together;				
M.Khan	So the angels prostrated themselves, all of them:				
Pickthal	The angels fell down prostrate, every one,				
Shakir	And the angels did obeisance, all of them,				

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

He was proud	اسْتَكْبَرَ	Iblis	إِبْلِيسَ	Except	إِلَّا
The disbelievers	الْكَافِرِينَ	Of	مِنْ	And was on	وَكَانَ

Translit	'Illā 'Iblīsā Astakbara Wa Kāna Mina Al-Kāfirīna				
AhmedAli	مگر ابلیس نے نہ کیا سجدہ کیا اور کافروں میں سے ہو گیا				
Jalandhry	مگر شیطان اکر بیٹھا اور کافروں میں ہو گیا				
YusufAli	Not so Iblis: he was haughty, and became one of those who reject Faith.				
M.Khan	Except Iblīs (Satan) he was proud and was one of the disbelievers.				
Pickthal	Saving Iblis; he was scornful and became one of the disbelievers.				
Shakir	But not Iblis: he was proud and he was one of the unbelievers.				

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۖ أَنتَ كُنْتَ مِنَ الْعَالِينَ

﴿٧٥﴾

What	مَا	O Iblis!	يَا إِبْلِيسُ	(Allah) said	قَالَ
prostrating	تَسْجُدَ	From	أَنْ	Prevents you	مَنَعَكَ
With both My Hands	بِإِيْدِي ۖ	I created	خَلَقْتُ	To one whom	لِمَا
Are you	كُنْتَ	Or	أَمْ	Are you too proud	أَسْتَكْبَرْتَ
		The high exalted	الْعَالِينَ	Of	مِنْ

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سورة ص

Translit	<i>Qāla Yā 'Iblīsu Mā Mana`aka 'An Tasjuda Limā Khalaqtu Biyadayya 'Āstakbarta 'Am Kunta Mina Al-'Ālīna</i>
AhmedAli	فرمایا اے ابلیس! تمہیں اس کے سجدہ کرنے سے کس نے منع کیا ہے میں نے اپنے ہاتھوں سے بنایا کیا تو نے منکر کیا یا تو بڑوں میں سے تھا
Jalandhry	خدا نے (فرمایا کہ اے ابلیس جس شخص کو میں نے اپنے ہاتھوں سے بنایا اس کے آگے سجدہ کرنے سے تجھے کس چیز نے منع کیا۔ کیا تو غرور میں آگیا یا اونچے درجے والوں میں تھا؟
YusufAli	(Allah) said: "O Iblis! what prevents thee from prostrating thyself to one whom I have created with My hands? Art thou haughty? Or art thou one of the high (and mighty) ones?"
M.Khan	(Allāh) said: "O Iblīs (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"
Pickthal	He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted?
Shakir	He said: O Iblis! what prevented you that you should do obeisance to him whom I created with My two hands? Are you proud or are you of the exalted ones?

قَالَ أَنَا خَيْرٌ مِنْهُ ۖ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾

Better	خَيْرٌ	I am	أَنَا	(Iblis) said	قَالَ
From	مِنْ	You created me	خَلَقْتَنِي	Than he	مِنْهُ ۖ
From	مِنْ	And you created him	وَخَلَقْتَهُ	Fire	نَارٍ
				clay	طِينٍ

Translit	<i>Qāla 'Anā Khayrun Minhu Khalaqtanī Min Nārin Wa Khalaqtahu Min Ṭīnin</i>
AhmedAli	اس نے عرض کی میں اس سے بہتر ہوں مجھے تو نے آگ سے بنایا اور اسے مٹی سے بنایا
Jalandhry	بولاکہ میں اس سے بہتر ہوں (کہ) تو نے مجھ کو آگ سے پیدا کیا اور اسے مٹی سے بنایا
YusufAli	(Iblis) said: "I am better than he: Thou createdst me from fire, and him Thou createdst from clay."
M.Khan	[Iblīs (Satan)] said: "I am better than he, You created me from fire, and You created him from clay."
Pickthal	He said: I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay.
Shakir	He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

From here	مِنْهَا	Then get out	فَاخْرُجْ	Allah said	قَالَ
		Are outcast	رَجِيمٌ	For verily you	فَإِنَّكَ

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سورة ص

Translit	<i>Qāla Fākhruj Minhā Fa'innaka Rajīmūn</i>
AhmedAli	فرمایا پھر تو یہاں سے نکل جا کیوں نہ تو راندہ گیا ہے
Jalandhry	فرمایا یہاں سے نکل جا تو مردود ہے
YusufAli	(Allah) said: "Then get thee out from here: for thou art rejected, accursed.
M.Khan	(Allāh) said: "Then get out from here, for verily, you are outcast.
Pickthal	He said: Go forth from hence, for lo! thou art outcast,
Shakir	He said: Then get out of it, for surely you are driven away:

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿78﴾

My Curse	لَعْنَتِي	On you	عَلَيْكَ	And verily	وَإِنَّ
Or Recompense	الدِّينِ	The Day	يَوْمِ	Till	إِلَى

Translit	<i>Wa 'Inna `Alayka La `natī 'Ilā Yawmi Ad-Dīni</i>
AhmedAli	اور تجھ پر قیامت تک میری لعنت ہے
Jalandhry	اور تجھ پر قیامت کے دن تک میری لعنت (پڑتی) رہے گی
YusufAli	"And My Curse shall be on thee till the Day of Judgement."
M.Khan	"And verily!, My Curse is on you till the Day of Recompense."
Pickthal	And lo! My curse is on thee till the Day of Judgment.
Shakir	And surely My curse is on you to the day of judgment.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿79﴾

Then give me respite	فَأَنْظِرْنِي	My Lord	رَبِّ	(Iblis) said	قَالَ
(when people) are resurrected	يُبْعَثُونَ	The Day	يَوْمِ	Till	إِلَى

Translit	<i>Qāla Rabbi Fa'anẓirnī 'Ilā Yawmi Yub`athūna</i>
AhmedAli	عرض کی اے میرے رب! پھر مجھے مردوں کے زندہ ہونے تک ملت دے
Jalandhry	کہنے لگا کہ میرے پروردگار مجھے اس روز تک کہ لوگ اٹھائے جائیں ملت دے
YusufAli	(Iblis) said: "O my Lord! Give me then respite till the Day the (dead) are raised."
M.Khan	[Iblīs (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."
Pickthal	He said: My Lord! Reprieve me till the Day when they are raised.
Shakir	He said: My Lord! then respite me to the day that they are raised.

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿80﴾

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Sura # 38 – 88 Verses - Makkah

سورة ص

Of	مِنْ	Verily you are	فَإِنَّكَ	Allah said	قَالَ
				Those allowed respite	الْمُنْظَرِينَ

Translit	<i>Qāla Fa'innaka Mina Al-Munzarīna</i>				
AhmedAli	فرمایا پس تمہیں مہلت ہے				
Jalandhry	فرمایا کہ تجھ کو مہلت دی جاتی ہے				
YusufAli	(Allah) said: "Respite then is granted thee—				
M.Khan	(Allāh) said: "Verily! You are of those allowed respite				
Pickthal	He said: Lo! thou art of those reprieved				
Shakir	He said: Surely you are of the respited ones,				

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿81﴾

Of the time	الْوَقْتِ	The Day	يَوْمِ	Till	إِلَى
				appointed	الْمَعْلُومِ

Translit	<i>Ilā Yawmi Al-Waqtī Al-Ma`lūmī</i>				
AhmedAli	وقت معین کے دن تک				
Jalandhry	اس روز تک جس کا وقت مقرر ہے				
YusufAli	"Till the Day of the Time Appointed."				
M.Khan	"Till the Day of the time appointed."				
Pickthal	Until the Day of the time appointed.				
Shakir	Till the period of the time made known.				

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿82﴾

I shall surely mislead them	لَأُغْوِيَنَّهُمْ	By your Might then	فَبِعِزَّتِكَ	(Iblis) said	قَالَ
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Translit	<i>Qāla Fabi`izzatika La'ughwiyanahum 'Ajma`īna</i>				
AhmedAli	عرض کی تیری عزت کی قسم! میں ان سب کو گمراہ کر دوں گا				
Jalandhry	کہنے لگا کہ مجھے تیری عزت کی قسم میں ان سب کو بہکاؤں گا				
YusufAli	(Iblis) said: "Then by Thy power, I will put them all in the wrong—				
M.Khan	[Iblīs (Satan)] said: "By Your Might, then I will surely mislead them all,				
Pickthal	He said: Then, by Thy might, I surely will beguile them every one,				
Shakir	He said: Then by Thy Might I will surely make them live an evil life, all,				

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿83﴾

Amongst them	مِنْهُمْ	Your slaves	عِبَادَكَ	Except	إِلَّا
				The chosen	الْمُخْلِصِينَ

Translit	'Illā 'Ibādaka Minhumu Al-Mukhlaṣīna
AhmedAli	مگر ان میں جو تیرے خالص بندے ہوں گے
Jalandhry	سوا ان کے جو تیرے خالص بندے ہیں
YusufAli	"Except Thy Servants amongst them, sincere and purified (by Thy grace)."
M.Khan	"Except Your chosen slaves amongst them (faithful, obedient, true believers of Islāmic Monotheism)."
Pickthal	Save Thy single-minded slaves among them.
Shakir	Except Thy servants from among them, the purified ones.

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿84﴾

And the truth	وَالْحَقُّ	Then the truth	فَالْحَقُّ	(Allah) said	قَالَ
				I say	أَقُولُ

Translit	Qāla Fālḥaqqu Wa Al-Ḥaqqā 'Aqūlu
AhmedAli	فرمایا حق بات یہ ہے اور میں حق ہی کہا کرتا ہوں
Jalandhry	فرمایا سچ (ہے) اور میں بھی سچ کہتا ہوں
YusufAli	(Allah) said: "Then it is just and fitting— and I say what is just and fitting—"
M.Khan	(Allāh) said: "The Truth is,— and the Truth I say, —"
Pickthal	He said: The Truth is, and the Truth I speak,
Shakir	He said: The truth then is and the truth do I speak:

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿85﴾

With you	مِنْكَ	Hell	جَهَنَّمَ	That I shall fill	لَأَمْلَأَنَّ
Of them	مِنْهُمْ	Followed you	تَبِعَكَ	And those who	وَمِمَّنْ
				all	أَجْمَعِينَ

Translit	La'amlā'anna Jahannama Minka Wa Mimman Tabi'aka Minhum 'Ajma'īna
AhmedAli	میں تجھ سے اور ان میں سے جو تیرے تابع ہوں گے سب سے جہنم بھر دوں گا

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سورة ص

Jalandhry	کہ میں تجھ سے اور جو ان میں سے تیری پیروی کریں گے سب سے جہنم کو بھر دوں گا
YusufAli	"That I will certainly fill Hell with thee and those that follow thee--every one."
M.Khan	That I will fill Hell with you [Iblīs (Satan)] and those of them (mankind) that follow you, together."
Pickthal	That I shall fill hell with thee and with such of them as follow thee, together.
Shakir	That I will most certainly fill hell with you and with those among them who follow you, all.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

I ask of you	أَسْأَلُكُمْ	Not	مَا	Say	قُلْ
Wage	أَجْرٍ	Any	مِنْ	For this	عَلَيْهِ
One of	مِنْ	I am	أَنَا	Nor	وَمَا
				The fakers (imposters)	الْمُتَكَلِّفِينَ

Translit	<i>Qul Mā 'As'alukum `Alayhi Min 'Ajrin Wa Mā 'Anā Mina Al-Mutakallifīna</i>
AhmedAli	کہ دو میں اس پر تم سے کوئی مزدوری نہیں مانگتا اور نہ میں تکلف کرنے والوں میں ہوں
Jalandhry	اے پیغمبر کہ دو کہ میں تم سے اس کا صلہ نہیں مانگتا اور نہ میں بناوٹ کرنے والوں میں ہوں
YusufAli	Say: "No reward do I ask of you for this (Qur'an), nor am I a pretender.
M.Khan	Say (O Muhammad SAW): "No wage do I ask of you for this (the Qur'ân), nor am I one of the Mutakallifûn (those who pretend and fabricate things which do not exist).
Pickthal	Say (O Muhammad, unto mankind): I ask of you no fee for this, and I am no impostor.
Shakir	Say: I do not ask you for any reward for it; nor am I of those who affect:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

But	إِلَّا	It is	هُوَ	Nothing	إِنْ
		For all (worlds)	لِلْعَالَمِينَ	A Reminder	ذِكْرٌ

Translit	<i>'In Huwa 'Illā Dhikrun Lil`ālamīna</i>
AhmedAli	یہ قرآن تو تمام جہان کے لیے نصیحت ہے
Jalandhry	یہ قرآن تو اہل عالم کے لئے نصیحت ہے
YusufAli	"This is no less than a message to (all) the Worlds.
M.Khan	"It (this Qur'ân) is only a Reminder for all the 'Alamîn (mankind and jinn).
Pickthal	Lo! it is naught else than a reminder for all peoples
Shakir	It is nothing but a reminder to the nations;

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سورة ص

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

After	بَعْدَ	Its news	نَبَأَهُ	And you shall certainly know	وَلَتَعْلَمَنَّ
				A while	حِينٍ

Translit	<i>Wa Lata`lamunna Naba'ahu Ba`da Hīnin</i>
AhmedAli	اور تم کچھ مدت کے بعد اس کا حال ضرور جان لو گے
Jalandhry	اور تم کو اس کا حال ایک وقت کے بعد معلوم ہو جائے گا
YusufAli	"And ye shall certainly know the truth of it (all) after a while."
M.Khan	"And you shall certainly know the truth of it after a while."
Pickthal	And ye will come in time to know the truth thereof.
Shakir	And most certainly you will come to know about it after a time.